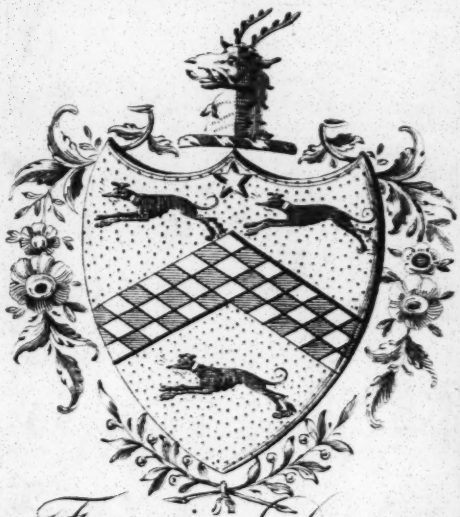


Francis Douce.

Juſt Publiſh'd.

...pleat-Melody: Or, the Harmony of Sion. ...hree Parts. Containing, 1. A New, and ...Introduction of all the True Grounds of ...h Vocal and Inſtrumental, by Way of Di... a New and Eaſy Method. With an Ex... of all the uſual Terms uſed in Muſic. ...from the *Greek*, *Latin*, *French*, *Italian*, ...n Ten Chapters. 2. The Pſalms of *David* New ...d: Which Muſic expreſſes the True Senſe and ...nd of the Words, more than any ever yet publiſh'd. ...h an Alphabetical Table of all the Tunes, and ...t Pſalms are proper to each Tune. Alſo a Table ...ſalms ſuited to the Feaſts and Faſts of the Church ...gl..., and other Varieties of Life. With ...Gl... Pa ri's, ſuited to the True Meaſure ...Pſ... In the Book. 3. A New, and Se... ...Divine Hymn's, and Eaſy Anthems, ...ſions; with ſeveral Canons of Two, ...our Parts in One.

...e is Compoſed in Two, Three, and ...cal Parts, according to the moſt Authen... ...es for Voice or Organ. By *Willian Tan'ſur* ...ell, (near *Epſom*,) in the County of *Surry*.

... Changing Scenes of Life, in Trouble and in Joy;
... of my God, ſhall ſtill my Heart and Tongue employ.
Pſalm xxxiv. 1.

...d for *James Hodges*, at the *Looking* ...*n-bridge*.

...be had, ...

Dr. *FLAMSTEAD's*
AND
Mr. *PATRIDGE's*
New Fortune-Book:

Containing,

I. Their new-invented Method of knowing one's Fortune by a Pack of Cards; there being Fifty-two Queſtions (and their ſeveral Anſwers) correſponding with the Fifty-two Cards, each Queſtion being governed by its proper Card; adapted to every Age and Sex, and to Perſons of all Degrees and Stations in Life: Wherein there is Diverſion for the Melancholick, Wit for the Ingenious, Pleaſantry for the Humourous, and Laughter for the Serious.

II. The Art of *Palmeſtry*, which teaches you by inſpecting or looking upon the Hand of any Perſon, to know what good or bad Luck will betide them.

III. The Art of *Phyſiognomy*, which is a Method of knowing any one's good or bad Fortune, Temper, Inclination, and Diſpoſition, by the Lines or Marks in the Face.

IV. A Treatiſe of Dreams, with Rules and Directions for the true Interpretation of them, as has been obſerved and practiſed by the greateſt Rabbies, Doctors, Philoſophers, wiſe Men, and other learned Men, for the Space of Three Thouſand Years, and upwards.

V. A Treatiſe of Moles, and their various Significations in all Parts of human Body explained.

The Stars our Bodies rule by Night and Day,
But o'er the Stars the God of Heav'n bears Sway.

The Second Edition.

London: Printed for *A. Betteſworth* and *C. Hitch*, at the *Red-Lyon* in *Pater-noſter-Row*; *R. Ware*, at the *Sun* and *Bible* in *Amen-Corner*; and *J. Hodges*, at the *Looking-glaſs* on *London-bridge*.

Dr. FLAMSTEAD's
AND
Mr. PATRIDGE's
New Fortune-Book:

Containing,

I. Their new-invented Method of knowing one's Fortune by a Pack of Cards; there being Fifty-two Questions (and their several Answers) corresponding with the Fifty-two Cards, each Question being governed by its proper Card; adapted to every Age and Sex, and to Persons of all Degrees and Stations in Life: Wherein there is Diversion for the Melancholick, Wit for the Ingenious, Pleasantry for the Humourous, and Laughter for the Serious.

II. The Art of *Palmestry*, which teaches you by inspecting or looking upon the Hand of any Person, to know what good or bad Luck will betide them.

III. The Art of *Physiognomy*, which is a Method of knowing any one's good or bad Fortune, Temper, Inclination, and Disposition, by the Lines or Marks in the Face.

IV. A Treatise of Dreams, with Rules and Directions for the true Interpretation of them, as has been observed and practised by the greatest Rabbies, Doctors, Philosophers, wise Men, and other learned Men, for the Space of Three Thousand Years, and upwards.

V. A Treatise of Moles, and their various Significations in all Parts of human Body, explained.

The Stars our Bodies rule by Night and Day;
But o'er the Stars the God of Heav'n bears Sway.

The Second Edition.

London: Printed for *A. Bettesworth* and *C. Hitch*, at the *Red Lyon* in *Pater-noster Row*; *R. Ware*, at the *Sun* and *Bible* in *Amen-Corner*; and *J. Hodges*, at the *Looking-glass* on *London-bridge*.

The PREFACE.

Courteous Reader,

THE following Sheets conſiſt of Five Parts; the firſt is Flamſtead's and Partridge's new Fortune-telling Book, in which you will find more Profit Pleaſure, and Delight, than is repreſented in the Title-page, for had I deſcended to particulars, it would have ſwelled it to a Bulk too great. To every Queſtion, there being Fifty-two, there are ſixteen Anſwers for the Man, and as many for the Woman, ſome jocoſe, ſome ſatyrical, ſome humorous, ſome witty, and yet all are ſuited to the meaneſt Capacity, and for your more eaſy finding out the Way to work any Queſtion, you have an Explanation or Direction, which is two-fold, and you are at your own Liberty to chuſe which pleaſes you beſt. The firſt indeed is more intricate than the other, but then it is the faireſt Way of proceediag, and not liable to ſo many Objections as the latter, however, either of them will, I hope, give you Content and Satisfaction.

The next is Palmeſtry, or, as others call it, Chiromancy, the Hand being the Index, which ſhews us by certain Signs and Tokens to diſcern and know the inward Motions and Affections of the Heart and Mind, and our Inclination to external Actions; and what can be more profitable to any Perſon, than to foreſee and have a Knowledge of thoſe Accidents that may happen to befal him, except he will be prudent enough to uſe ſuch proper Methods, as may prevent them: And he muſt be ſtupidly ſottiſh indeed, who when he ſees any Evil approaching, will not embrace all Opportunities of preventing the impending Danger. But let no Man pretend to underſtand this Art of Palmeſtry, till he has made himſelf Maſter of what he finds laid down in the following Treatiſe upon it.

The third general Head, of which we have here treated, is Phyſiognomy, a Science truly noble, and had the greateſt Eſteem and Veneration by all the

Sages, and antient Philoſophers, and without a true Knowledge of which, they did not look upon their Studies to be perfect and compleat. I have called this the Siſter of Palmeſtry, *they tending to one and the ſame End, but by different Ways, the one by the Hand the other by the Face. And he that will be inſtructed in either, muſt make himſelf acquainted with, and underſtand the Nature and Poſition of the Planets and heavenly Signs of the* Zodiack, *otherwiſe his Labour will be loſt, and his Study fruitleſs. We muſt allow that all ſublunary Bodies are influenced by the cœleſtial Bodies, but then we ought to obſerve, that their Influence is not ſo ſtrong or effectual, as not to be reſiſted, and made to ſignify very little or nothing. For thoſe Signatures of the Heavens, howſoever diſtinguiſhed, do not force or provoke us to do what we cannot avoid, but only render our Bodies apt and prone, and, as it were, allure us to our natural and vicious Inclinations which we may eaſily curb and ſubdue, if we follow and give way to the Dictates of Reaſon and Prudence.*

The fourth Thing is a Treatiſe of Dreams, *which I muſt own is liable to the Objections of the two former and for the ſame Reaſons, but if what is therein laid down, be diligently attended and followed, thoſe Objections will quickly be removed. To exclaim againſt the Interpretations of Dreams in general, is to arraign and call in Queſtion the Truth of the holy Scripture, and as I am perſuaded that no Chriſtian will do this, ſo I ſhall ſay no more upon this Head.*

The fifth and laſt relates to Moles *in the ſeveral Parts of the Body and the Signification of them: And here indeed People who cavil for the ſake of Cavilling, may raiſe Objections; but they will prove ſo trivial and light, that they will not bear their own Weight. For I would willingly ask any Man in his Senſes, What Objection can really and properly be made againſt Matter of Fact, and againſt the beſt and ſureſt Miſtreſs in the World,* Experience?

Farewel.

An Explanation of the Method here used by which you will the easier discover what your Fortune will be.

THere are 52 Questions, which correspond to the 52 Cards, each Question being governed by its proper Card. Now take a Pack of Cards, shuffle them, and cut them, then turn up the uppermost Card, and lay the rest by you: Suppose it to be the *Queen of Hearts*, then look for the Queen of Hearts among the printed Cards in the Book, and it first directs to Question 1*st*. then find out that Question, which is, *Whether the Person you love be constant, and will perform all Vows and Promises?* Then you are directed to go back to the Queen of *Hearts*, But before you proceed, take any seven Cards, and add them to the Queen of Hearts that lay on the Table, shuffle them, and then turn them up one after another, until your first Card, the *Queen of Hearts*, comes up, counting one, two, three, &c. and observing what Number your aforesaid Card comes up in; then go back again to it, and you are directed again to go to *Bright Apollo*, N°. 1. there you will find eight Stands of Verses, in each of which there are four Lines, two for the Man, and two for the Woman; remember to carry with you the Number that your Card turned up it, and there you will find an Answer to your Question; as suppose that the *Queen of Hearts* should turn up in the Number *Three*, then the same Number *Three* under *Bright Apollo*, resolves you what you desire to know. A very little Practice will make you perfect.

N. B. That for the more speedy and easy finding out the second Topicks or Heads, to which you are directed, they gradually follow one another in a numerical Order. As *Bright Apollo*, is N°. 1. *Sweetlips Hymenæus*, N°. 2. and so of all the rest.

A

. . 8.	Go to handsome *Venus*, N°. 28.	Go to *Lady M-dish*, N°

Another Way.

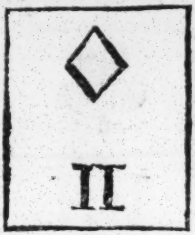
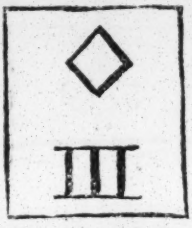
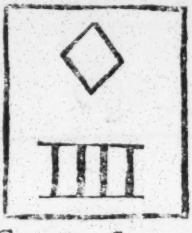
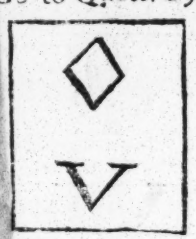
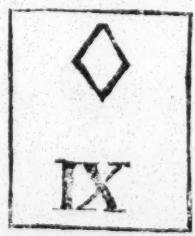
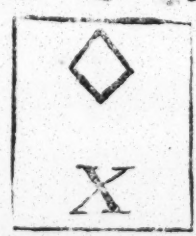
CHuſe your Queſtion, then obſerve to what Card it directs you: As for Example, Suppoſe your Queſtion to be, *What Country is beſt to live in?* under the Queſtion you are directed to go to the *Nine of Diamonds*, take that Card out of the Pack, and add Seven more to it; then ſhuffle them together, and turn them up one after another, and obſerve in what Number the *Nine of Diamonds* falls: Then look for the *Nine* among the printed Cards in the Book, and it directs you to *Moggy Lauder*, N°. 52. Now ſuppoſe that the *Nine of Diamonds* came up the fifth Card, then look for Number 5 under *Moggy Lauder*, and for the Woman you will find theſe Lines;

If ſhe her Husband would command,
Then let her live in Britiſh *Land.*

But the Anſwer for the Man is,

If he would rich and frugal be,
The Dutch *will teach him preſently.*

The ſame Method is to be uſed in relation to another Queſtion, and a little Practice will make you perfect in it.

Go to Queſt. 35.	Go to Queſt. 50.	Go to Queſt. 26.
		
Go to Sharping-Gaimſter, N°. 35.	Go to *Good* & *Bad Planet*, N°. 50.	Go to *Lawyer Double-Fee*, N°. 26.
Go to Queſt. 49	Go to Queſt. 42.	Go to Queſt. 37.
		
Go to ambitious *Alexand.* N°. 49.	Go to old *Shake-ſpear*, N°. 42.	Go to Mother *Shipton*, N° 37.
Go to Queſt 43	Go to Queſt 52.	Go to Queſt 32.
		
Go to wealthy *Craſſus*, N°. 43.	Go to *Meggy Lander*, N° 5	Go to Wandering *Jew*, N° 32.
Go to Queſt	Go to Queſt. 28	Go to Queſt 43.
Go to ſullen *Saturn*, N°. 8.	Go to handſome *Venus*, N°. 28.	Go to *Lady Madiſh*, N°

Go to Queſt. 40

Go to *Pocky Moll*, N°. 40

Go to Queſt. 25.

Go to *Murdering Phyſician*, N°. 25.

Go to Queſt. 51.

Go to Archb *Abertus*, N° 51.

Go to Queſt 38.

Go to perjured *Catchp le* N°. 38.

Go to Queſt. 48.

Go to *Goody Cleanly*, N°. 48.

Go to Queſt. 31.

Go to thriving *Landlord*, N°. 31.

Go to Queſt. 29.

Go to *Experienced Coupler*, N°. 29.

Go to Queſt. 24.

Go to Gaffer *Freſight*, N°. 24.

Go to Queſt. 12.

Go to Clyſter-pipe *Galen*, N°. 12.

Go to Queſt. 9.

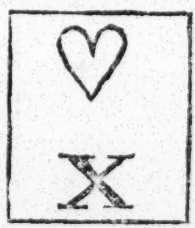
Go to Shoemaker *Partridge*, N°. 9.

Go to Queſt 17.

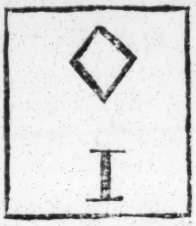
Go to ſcolding *Juno*, N°. 17.

Go to Queſt. 7.

Go to tippling *Dick*, N°. 7.

Go to Queſt. 18.	Go to Queſt. 14.	Go to Queſt. 34.
Go to blind *Cupid*, N°. 18.	Go to Midwife *Juno*, N°. 14.	Go to Philoſoph. *Seneca*, N° 34.
Go to Queſt. 45.	Go to Queſt. 20.	Go to Queſt. 3.
Go to Goſſip *Joan*, N°. 45.	Go to *Black-ey'd Suſan*, N°. 20.	Go to bald-head *Time*, N°. 3.
Go to Queſt. 32.	Go to Queſt. 16.	Go to Queſt. 6.
		
Go to old *Hermes*, N°. 32.	Go to the *Deſtinies*, N°. 16.	Go to patient *Job*, N°. 6
Go to Queſt. 13.	Go to Queſt. 1.	Go to Queſt. 34.
Go to chaſte *Diana*, N°. 13.	Go to bright *Apollo*, N°. 1.	Go to the ſerious *Monitor*, N°. 34.

Go to Queſt 30.	Go to Queſt. 19.	Go to Queen. 39.
Go to Merchant *Get-penny*, N°. 30.	Go to illuſtrious *John*, N° 19.	Go to Thief *Mercury*, N°. 39.
Go to Queſt. 47.	Go to Queſt. 41.	Go to Queen. 33.
Go to the *Fortune-teller*, N°. 47.	Go to Farmer *Bull* N°. 41.	Go to *Duncan Campbell* N°. 33.
Go to Queen. 21.	Go to Queſt. 36.	Go to Queſt. 15
Go to the *Wheel of Fortune*, N°. 21.	Go to cheating *Horſe-courſer*. 36.	Go to wiſe *Solomon*, N°. 15.
Go to Queſt. 4.	Go to Queſt. 5.	Go to Queſt. 10
Go to Whore-maſt *Jupiter*, N°. 4.	Go to ſage *Merlin*, N°. 5.	Go to Dr *Burgeſs*, N°. 10.

Go to Quest 27.  Go to old *Lilly*, N°. 27.	Go to Quest 23. Go to *Delphick Oracle*, N° 23
Go to Quest. 2. Go to Sweet lips *Hymenæus*, N°. 2.	Go to Quest. 11 Go to Farm *Framstead*, N° 11

All the QUESTIONS *in general belonging to* CARD-FORTUNE-TELLING.

1. WHether the Perſon you love be conſtant, and will perform all Vows and Promiſes?
Go back to the Queen of Hearts.

2. Whether you will be happy or unhappy in Marriage?
Go back to the Ace of Hearts.

3. Whether long Life, or ſhort?
Go back to the Seven of Hearts.

4. What Sort of Wife or Husband you ſhall have?
Go back to the King of Spades.

5. Whether you will ſucceed in what you undertak
Go back to the Queen of Spades.

6. Whether you will have Riches or Poverty?
Go back to the Ten of Hearts.

7. Whether he or ſhe will be given to Drinking?
Go back to the Knave of Clubs.

8. Whether Travel or not?
Go back to the King of Diamonds.

9. Whether a natural, or unnatural Death?
Go back to the King of Clubs.

10. What Religion will pleaſe you beſt?
Go back to the Knave of Spades.

11. To know whether you will be loved by Neighbours?
Go back to the Ace of Spades. 12. W

12. Whether Health, or Sickneſs?
Go back to the Ten of Clubs.

13. Whether the Perſon you marry will prove virtuous?
Go back to the King of Hearts.

14. Whether you will have any Children?
Go back to the Three of Hearts.

15. If it be good to follow what you intend to do?
Go back to the Ten of Spades.

16. If Children's Life will be long or ſhort?
Go back to the Nine of Hearts.

17. To know if your Sweet-heart will be good humour'd, or ill natur'd?
Go back to the Queen of Clubs.

18. How many Husbands or Wives you ſhall have?
Go back to the Two of Hearts.

19. Whether a City or Country Life be beſt?
Go back to the Three of Spades.

20. Whether you are loved by the Perſon you love?
Go back to the Six of Hearts.

21. What Trade or Buſineſs it is beſt to follow?
Go back to the Eight of Spades?

22. Whether good to travel?
Go back to the Ten of Diamonds.

23. If you ſhall follow the Advice that's given to you?
Go back to the Ace of Clubs

 24. Whe

24 To know whether good or bad Fortund will attend a Child?

Go back to the Nine of Clubs.

25. Whether a Perſon will recover from Sickneſs?

Go back to the Three of Clubs.

26. Whether you ſhall obtain your Point in a Law-Suit?

Go back to the Four of Diamonds.

27. Whether you will get any Thing by the Death of Relations?

Go back to the Ace of Diamonds.

28. Whether you will get one who has a Maiden-head?

Go back to the Queen of Diamonds.

29. Whether beſt to marry one that is old or young

Go back to the Eight of Clubs.

30. Whether you will be proſperous in the Bargain you make?

Go back to the Two of Spades.

31. If beſt to take Lodgings or a Houſe?

Go back to the Seven of Clubs.

32. Whether you may intruſt your Friend with a Secret?

Go back to the Eight of Hearts.

32. Whether the Husband ſhall ſurvive the Wife, or the Wife the Husband?

Go back to the Seven of Spades.

34. Wh

34. Whether Children will be dutiful?
Go back to the Four of Hearts.

35. What Succeſs you ſhall have at Cards or Dice, or any other Game?
Go back to the Two of Diamonds.

36. Whether you ſhall have good Luck in Horſe-fleſh?
Go back to the Nine of Spades.

37. Whether you ſhall obtain Preferment?
Go back to the Seven of Diamonds.

38. Whether Impriſonment, or not?
Go back to the Five of Clubs.

39. What Loſſes you ſhall ſuffer, or whether you ſhall ſuffer any?
Go back to the Four of Spades.

40. What Diſtempers, or Sickneſs you ſhall have?
Go back to the Two of Clubs.

41. In what kind of Cattle, Beaſts, Poultry, &c. it is beſt to deal?
Go back to the Six of Spades.

42. Whether it be good for you to frequent Plays, Opera's, Maſquerades, or Aſſemblies?
Go back to the Six of Diamonds.

43. Whether you will die rich, or poor?
Go back to the Eight of Diamonds.

44. What Books you ought to read?
Go back to the Knave of Hearts.

45. What Company you will love or chuſe?
Go back to the Five of Hearts.

46. Whether you will get any Thing by going to Court?
Go back to the Knave of Diamonds.

47. Whether you will get the Thing you have loſt?
Go back to the Five of Spades.

48. If you are a Servant whether you will continue long in your Place?
Go back to the Six of Clubs.

49. Whether you ſhall keep a Ceach or Chariot?
Go back to the Five of Diamonds.

50. Whether a Friend or Sweetheart, who is abroad, be dead, or if living, when he or ſhe will return?
Go back to the Three of Diamonds.

51. If a Wife or Husband be wicked, or take bad Ways, whether they will be reformed?
Go back to the Four of Clubs.

52. What Country will agree beſt with you?
Go back to the Nine of Diamonds.

Bright *Apollo*, N°. 1.

1. COnſtant as Needle to the North,
A Man of Honeſty and Worth.
No Woman can more fickle be,
Or value leſs her Word than ſhe.

2. In her does every Virtue ſhine,
Be ſpeedy then and make her thine.
He's more inconſtant than the Wind,
And not one Vow will ever mind.

3. Queſtion Virtue, queſtion Truth,
But ne'er Queſtion the young Youth.
She's no Diſſembler I declare,
Her Promiſes are all ſincere.

4. She ne'er will fall into your Lot,
Another Sweet heart ſhe has got.
Conſtant a while the Man will prove,
But ſoon will diſregard your Love.

5. She is indeed (a Thing too common)
A faithleſs and deſigning Woman.
His honeſt Heart you may command,
And all his Money and his Land.

6. Conſtant ſhe is and virtuous too
I hope, Sir, that's enough for you.
O! Caſt him off and ſhun the Smart,
His faithleſs Ways will break your Heart.

7. His Promiſes you need not fear,
But his ill Nature who can bear?
A faithleſs Jade, yet pretty rich,
But will with ev'ry Taylor ſtitch.

8. Mark what I ſay, he ne'er will be
Conſtant three Minutes unto thee.
Her an inconſtant you will find
And much more wav'ring than the Wind.

Sweet-

Sweet-Lips *Hymenæus*, N°. 2.

1. SIR, you may lead a happy Life,
If you are kind unto your Wife.
Madam, believe me as a Friend,
No Happyneſs will you attend.

2. Be a good Houſewife; never fear
But you'll be happy all the Year.
Your Happyneſs depends, I ſee,
Upon you own Frugality.

3. Happy; good Sir, a while you'll be,
But Sorrow is reſerv'd for thee.
For ever is the Woman bleſt,
Who of this Number is poſſeſt.

4. A croſs, ill natur'd, peeviſh Wife
Will make you weary of your Life.
If you repay your Husband's Love,
While Life endure you'll happy prove.

5. A tender Husband you will have,
And go in Peace unto your Grave.
Uſe all your Cunning and your Art,
Yet in the End ſhe'll break your Heart.

6. This Number plainly ſhews your Lot;
Your Life ſhall be without a Blot.
Happy, for ever happy ſhe,
Who hath this Six, will ſurely be.

7. A Woman is, you know, a Riddle;
She'll make you dance without a Fiddle.
His whoring Tricks, and wicked Ways,
Make you unhappy all your Days.

8. A Bleſſing does attend your Life;
For you will have a loving Wife.
Your Husband will, in three Month's Space,
You and your Family diſgrace.

Bald-head *Time*, N°. 3.

1. OF Life, good Sir, pray careful be;
Another Year you will not ſee.
Plainly the Book of Fates declares,
That ſhe will live full Ninety Years.

2. This Number ſurely does portend
That, Sir, your Life is near its End.
Ten Years, two Months, three Weeks, one Day,
Then will ſhe be as cold as Clay.

3. Six Winters you ſhall ſee, no doubt;
But then your Snuff of Life goes out.
Madam, be chearful, for I ſee,
Your Years are lengthen'd Thirty-three.

4. O! Sir, your Thread of Life is ſpun,
Your Glaſs but two ſhort Weeks will run.
This Four denotes the Woman ſhall
See fifteen Years before her Fall.

5. Madam prepare, in Time, the Grave
In two Months will your Body have.
Ten Years is, Sir, your Life's Increaſe,
And then you muſt depart in Peace.

6. Twice twenty Summers ſhall you ſee,
And, Madam, that's enough for thee.
Be mindful of a future State,
For three Years, Sir, is your Life's Date.

7. This Seven does ſhow, the Woman will
Her Courſe of ſixty Years fulfil.
The Man that has this Number Seven,
Of Years to come ſhall count Eleven.

8. Live, Sir, five Years, and then Death's Dart
Aſſuredly will pierce your Heart.
Madam attend, and hear your Doom,
Thirty-nine Years you have to come.

Whoremaſter *Jupiter*, N°. 4.

1. PAins ſhe will take to keep you clean,
But prove a purjur'd, ſaucy Queen.
A quarrelſome deſigning Man,
And won't be true, do what you can.

2. He'll labour hard to get you Bread,
And will be conſtant to your Bed.
Faithful ſhe'll prove, but very poor,
And yet for Wealth won't be a Whore.

3. An Heireſs! Sir, I give you Joy;
O! marry her and get a Boy.
A Man of Induſtry, 'tis true,
Will be the Lot that falls to you.

4. Crooked in Body and in Mind,
And ſhe to you will ne'er be kind.
A wealthy Merchant you ſhall wed,
And give to him your Maiden-head.

5. A faithleſs Creature, very poor,
And will for Trifles be a Whore.
Handſome he is, that's very plain,
And Wealth by Induſtry will gain.

6. A buxome Jade, but very rich,
And will with louſy Taylors ſtitch.
What tho', good Sir, ſhe'll conſtant be
A proud, ill natur'd Wretch is ſhe.

7. Of middle Stature will he be,
Not rich, nor poor, yet kind to thee.
You'll marry, Madam, an old Wizzard,
And often grumble in the Gizzard.

8. Well-ſhap'd, good natur'd, fair, not tall,
Is ſhe, who to your Lot will fall,
And idle Fellow ſhall you marry,
One that will neither fetch nor carry.

S

Sage Merlin, N°. 5.

1. MAdam, forbear, nor think on't more;
You'll not ſuceed on any Score.
The Planets, Sir, are on your Side;
Proſperity will you betide.

2. What ſignifies it to complain?
What you attempt is all in vain:
Madam, your Heart is all on Fire,
You ſhall obtain what you deſire.

3. Ill Luck this Figure does attend,
Then to your Thoughts, Sir, put an End.
Madam you'll ſurely feel the Smart,
If you purſue what's in your Heart.

4. Woman, what you propoſe to do
Will be no Benefit to you.
Your Thoughts are vicious, ſilly Man,
You won't ſucceed, do what you can.

5. If you could bring this Thing to paſs,
Sir, you'll be reckon'd but an Aſs.
Madam, go on, and make no Doubt,
But you will bring it ſoon about.

6. Woman, proceed and have Succeſs,
The Planets all declare no leſs.
Old *Saturn*, Sir, does rule above,
And your Deſign will not approve.

7. Your Purpoſe, Sir, you may purſue,
But you'll have Cauſe the Day to rue.
All the ſev'n Stars on you attend,
Madam, you'll proſper in the End.

8. Succeſs you, Sir, will ſurely find,
But not until the Dev'l be blind.
The Stars and Planets all combine,
Woman, to fruſtrate your Deſign.

Patient

Patient *Job*, N°. 6.

1. REpine not, Sir, on any Score,
Content will make you rich, not poor,
Great Riches are reſerv'd for thee,
If, Madam, you'll but thriſty be.

2. Your three-penny Planet does denote,
Sir, you will ne'er be worth a Groat.
But, Madam, unto you it ſays,
You ſhall have Riches various Ways.

3. She, unto whom this Three does fall,
Will Riches get, but loſe them all
But he whom Chance the ſame ſhall give,
Shall proſper, and in Plenty live.

4. You covet Riches, very true,
But, Madam, none's reſerv'd for you.
Nor ſhall you, Sir, of Wealth partake?
'Till your bad Ways you do forſake.

5. Your idle Life portends to me,
Sir, you will never wealthy be.
But ſhe, who has this Number Five,
Will Riches get, and always thrive.

6. Woman forbear your Fate to know,
Curs'd Poverty's your greateſt Woe.
Riches to you will ſurely fall,
And, Sir, you'll get the *Dev'l* and all.

7. Enough of Money you will have,
Madam, to ſend you to your Grave.
Wealth you will get, but yet dye poor;
You'll ſpend it all upon a Whore.

8. Be patient, Sir, and bear your Lot,
No Wealth for you the Stars have got.
Nor Poverty, nor Wealth you'll ſee;
The golden Mean is kept for thee.

Tippli

Tippling *Dick*, N°. 7.

A Drunkard he will be, that's plain;
His own, and his Friends Purſes drain,
He'll drink no more than what ſhe ſhou'd,
Sufficient for to warm her Blood.

2. A Houſewife good, brews her own Ale,
And will not tap it till 'tis ſtale.
He'll drink enough, but yet no more
Than does him good on any Score.

3. Curſed *Geneva* is her Bane,
But good enough for ſuch a Queen.
The Man will pawn his Cloaths for Drink,
But how to get them ne'er will think.

4. A ſober Man he ſure will prove,
Frugality will gain him Love.
Her Heart's Deſire, her only Wiſh,
Is to drink Brandy like a Fiſh.

5. She'll rather dye than once be drunk;
Such Actions do befit a Punk.
Alehouſe or Tavern he'll not haunt,
But home a merry Song he'll chaunt.

6. As ſure as Light is in the Sun,
By drinking, Sir, you'll be undone.
If Brandy ev'ry Day one Quart
Inliven will, ſhe ſays, her Heart.

7. Six-pence he now and then will ſpend
In merry-making with his Friend,
But yet the Woman, tho' of fine Senſe,
Will bring her Noble unto Nine-pence.

8. A Gallon he will guzzle down;
And be a Maygame to the Town.
The Woman will applauded be,
And lov'd for her Sobriety.

Sullen *Saturn*, N°. 8.

1. AS, Sir, you are a faithleſs Lover,
I plainly ſee you'll be a Rover.
Miſtreſs, from Travelling forbear,
And breathe in peace your native Air.

2. Saturn declares the Man to be
A Traveller by Land and Sea.
But will not let the Woman roam.
Reſolving ſhe ſhall ſtay at home.

3. She will not range much up or down,
Except it be in *London* Town.
Three Voyages he ſoon will make,
Much Woe and Sorrow to partake.

4. If ſhe be wiſe at Home ſhe'll ſtay,
Leſt ſhe repent another Day.
Yes, he will travel ('tis his Doom)
To *France*, to *Italy*, and *Rome*.

5. A Voyage he will make as far
As *Fort St. George*, or *Malabar*.
No foreign Country will ſhe try,
But in her own muſt live and die.

6. He in four Months will run away,
And lead a wretched Life at Sea.
You poor unhappy Woman will
In travelling your Days fulfil.

7. A Baſtard Child will make him run
To Sea, and there he'll be undone.
In *England* ſhe will lead her Life,
And be a rich and happy Wife.

8. Perhaps to *France* ſhe may repair,
For her Health's Sake to breathe new Air.
A Traveller he ne'er will be,
Some Parts of *Britain* he may ſee.

Shoemaker *Partridge*, No. 9.

I doubt that ſhe a Fool will prove,
And one Day hang herſelf for Love.
ne fatal and unhappy Blow
Vill ſend him to the Shades below.

2. He by his Death will gain Applauſe
n fighting for his Country's Cauſe.
n Child-bed ſhe her Days will end.
amented much by ev'ry Friend.

wn, 3. A Fit of Sickneſs ſhe will have,
Vhich ſoon will ſend her to her Grave.
et not Heav'ns Mercies be forgot,
nat'ral Death will be his Lot.

4. He cannot ſhun the fatal Snare,
ut will die dancing in the Air.
er Body will be Fiſhes Meat,
or ſuch is the Decree of Fate.

5. The Woman will depart in Peace,
nd from all earthly Labours ceaſe.
he Man, an idle, ſilly Elf,
ſſuredly will hang himſelf.

6. By Poiſon he will end his Life,
ccaſion'd by a jealous Wife.
n Bed ſhe'll die, and ſudden Death,
ne Night will take away her Breath.

n 7. Untimely Death will her befal,
nd ſend her Corps to Surgeon's-hall.
But he ſhall quietly depart,
Vith little Pain, and little Smart.

8. The Woman in a good old Age,
ir. t her own Houſe ſhall quit the Stage.
nd like a Lamb the Man ſhall die,
nd buried with his Kindred lie.

Shoem

Dr. *Burges*, N°. 10.

1. IT is no Matter what you are,
Religion, Sir, is not your Care.
She will the Church of *England* chuſe,
And Sects and Hereſies refuſe.

2. Her Sanctity is outward Show,
Then let her to the *Meeting* go.
He loves the *Presbyterian* Vein,
There's the leaſt Trouble, and moſt Gain.

3. The *Maſs* will beſt with him agree,
Becauſe he has not Charity.
The Woman too will chuſe the ſame;
She's ignorant, and void of Shame.

4. He likes *Mahometiſm* well,
'Cauſe he with many Wives may dwell.
But ſhe's devout, ſincere in Mind,
And in the *Church* will Comfort find.

5. Since he for Gold would go to Hell,
Then *Yea* and *Nay* will pleaſe him well.
The *Anabaptiſts* ſhe'll approve,
Becauſe ſhe don't fond Doctrine love.

6. To no Religion ſhe's inclin'd,
For ſhe is wav'ring as the Wind.
And he, unſteady, does ſend Greeting,
Now to the *Church*, then to the *Meeting*.

7. To no Religion he'll conſent,
Becauſe he never will repent.
But Popery her Heart does win;
For Prieſts for Gold will pardon Sin.

8. Of all Religions that's the beſt,
She ſays, that gives her Peace and Reſt.
His luke-warm Zeal declares that he
Approves of any *Sectary*.

Parſon *Flamſtead*, N°. 51.

HOW can e'er ſuch a ſcolding Quean
Expect her Neighbours Love to gain?
lo you think, Sir, they'll love you,
ſuch a wicked Courſe purſue?

Miſtreſs their Love you won't have long,
eſs you curb your pratling Tongue,
ir Love he ſurely will engroſs,
e's not peviſh and moroſs.

This Number ſays thrice happy ſhe
her Neighbours Love will be.
he that can the ſame afford,
meet with ev'ry one's good Word.

There's one Thing, Madam, which is true,
you your Neighbours, they'll love you.
ffable, good Sir, and grave,
Neighbours Love you then will have.

His Neighbours will approve his Ways,
-natur'd he is, and little ſays.
ſſipping, Tale-bearer ſhe,
will her Neighbours Hatred be.

All Men and Women will deride
haughty Air, and tow'ring Pride.
will he gain his Neighbours Love,
he a ſober Man does prove.

Among her Neighbours ſhe will be
wel to Eternity.
e by them will be forlorn,
made their Ridicule and Scorn.

If he don't gain their good Eſteem,
Fault's in him and not in them.
Woman will her Neighbours pleaſe,
live in Plenty and in Eaſe.

P

Clyſter-

Clyſter-pipe *Galen*, N°. 12.

1. GOod Share of Health will be his Lot,
Unleſs he marrs it by the Pot,
She too will have Increaſe of Health,
But very little Share of Wealth.

2. Health's not for ſuch a lazy Drone,
He's rotten now unto the Bone.
Much Sickneſs, Woman, is your Lot,
And that's the Fortune you have got.

3. Sound as a *Roach* you'll ever be,
Unleſs your Husband's falſe to thee.
Enough of Sickneſs he will have
To ſend him ſoon unto his Grave.

4. He ſhall enjoy a healthy Life,
Becauſe he labours for his Wife.
And ſhe too ſhall, if Pains ſhe take,
Her Conſtitution mend, not break.

5. If Sickneſs you will ſtrive to ſhun,
To Dram-ſhops, Miſtreſs, do not run.
Your Time in Action, Sir, employ,
And healthy Days you ſhall enjoy.

6. Quit, Sir, the Pitcher and the Pot,
And Sickneſs ſhall not be your Lot.
Diſtempers many ſhe will have,
Which will attend her to her Grave.

7. Madam, be chearful, merry, gay;
Theſe will drive Sickneſs far away.
He takes ſo many Drams by Stealth,
He never will have ſhare of Health.

8. Forbear in time, I thee adviſe,
She has ten Furies in her Eyes.
The Man is paſſionate, 'tis true,
But will not prove ſo unto you.

Chaſte

Chaſte *Diana*, No. 13.

1. I tell you, Sir, ſhe will prove chaſte,
Above, but not below, the Waſte.
Virtuous he'll be as other Men,
Who kiſs a Miſtreſs now and then.

2. Miſtreſs, in you he'll find enough
To make him weary of ſuch Stuff.
She, Sir, no Doubt will virtuous prove
So long as you regard her Love.

3. Quench, Sir, her Heat that now is burning;
'Tis a long Lane that has no turning.
To change his Money, don't refuſe,
Leſt what belongs to you, you loſe.

4. Chaſte as the Nymph that ne'er was try'd,
She'll prove, whom you ſhall make your Bride.
If you a handſome Maid do keep,
She'll cuckold you, when you're aſleep.

5. If to your Husband you prove true,
No doubt but he'll prove ſo to you.
A pair of Horns, Sir, you muſt wear;
Yet ſtill you have but Neighbours Fare.

6. Take my Advice, and watch her Water,
Or elſe ſome Part of it ſhe'll ſcatter.
Your Jealouſie will make him do
What won't be pleaſing unto you.

7. Uſe her not ill on any Score;
For if you do ſhe'll prove a Whore.
He'll not prove wicked, as I think,
Unleſs he's ſnap'd up when in Drink.

8. In *Gander-mouth*, perhaps he'll rove;
And then be lib'ral of his Love.
Chaſte as *Diana* will ſhe be,
And ever faithful unto thee.

Midwife *Juno*, N°. 14.

1. MAdam, you will have Children three,
One like the Father, two like thee.
Nine Children, Sir, you'll ſurely have,
And follow them unto their Grave.

2. Four Baſtard Children you have got,
A barren Wife is now your Lot.
She ſhall have Children three times Three,
Who all ſhall live and happy be.

3. How can you wiſh, or hope, lewd Woman,
Children to have, who are ſo common?
Twice Five, good Sir, will be your Share,
See then that you induſtrous are.

4. She will a Daughter have, and Boy;
Sorrow the firſt, the laſt brings Joy.
If you no Children have, then all
The Blame muſt on the Woman fall.

5. As fruitful as the Vine ſhall be
The Woman that ſhall marry thee.
She will be wedded ſeven long Years,
Before one little Child appears.

6. Her Number will be half a Score,
And Labour loſt to try for more.
Juno declares he'll have one Daughter,
Who will ſupport his Age hereafter.

7. He will have Children juſt eleven:
Pray teach them all the Way to Heav'n.
I think the Woman's running mad;
Two by her Sweethearts ſhe has had.

8. A jolly Boy ſhe'll have, and one
Daughter, that will ſurvice the Son.
No Children you ſhall have, poor *Nump*;
For you are worn unto the Stumps.

Wiſe *Solomon*, N°. 15.

1. IF virt'ous Actions you purſue,
Sir, follow cloſe what you've in View.
The ſame Advice will ſerve the Woman,
'Tis good, tho' not ſo very common.

2. If, Sir, this Thing you don't forego,
You'll meet with Sorrow, Grief, and Woe.
Madam, to you I now foretell,
You will ſucceed, all Things go well.

3. Poor baſhful Soul! There's nought amiſs;
Maidens will long, ſo take a Kiſs.
The Man that does this Thought purſue,
Will live one Day the Time to rue.

4. No Opportunity neglect;
Be ſpeedy, Sir, and gain Reſpect.
If ſhe goes on, why then I trow,
She'll quickly, *All for nothing ſhow*,

5. You need not tell it to your Lover;
Your Belly will the Fact diſcover.
Put your Intent in Execution,
Sir, you'll not need an Abſolution.

6. His Thoughts are viciouſly inclin'd,
And in the End he'll Sorrow find.
Let her forbear, and hide her Face,
What! would ſhe turn up her *black Ace*.

7. Madam, I know what's your Intent:
Go on and proſper, 'tis well meant.
Each Circumſtance with Prudence ſcan,
Or you will be a wretched Man.

8. Would you, vile Wretch, ungrateful prove,
And ſo debauch the Maid you love;
Madam, I own 'tis much in Faſhion,
But ſtill forbear from Fornication.

The *Deſtines*, N°. 16.

1. THE Boy will live, and bravely thrive,
Until he comes to Thirty-five.
But the poor Girl muſt yield to Fate,
When ſhe ſhall thirteen Years compleat.

2. One Day her Soul, in middle Age,
Will take a Flight, and leave its Cage.
Happy he is, I think in Truth,
For good old Age ſhall crown his Youth.

3. A ſudden Death will be his Lot,
'Ere he to fifteen Years has got.
But thirty Years ſhe'll live to ſee,
Then launch into Eternity.

4. Her Life's uncertain, ſo is Health,
And both will fly away by Stealth.
To a great Age he'll ſurely live.
If he himſelf to Temp'rance give.

5. Dead as a Herring he will be,
'Ere he twice fourteen Years ſhall ſee,
I think ſhe'll live until ſhe's blind,
And then no Comfort will ſhe find.

6. Nine Months in Mother's Womb ſhe lay,
In nine Months more ſhe'll turn to Clay.
To forty Years he'll live, I think,
If he will not be given to Drink.

7. To what already he has ſeen
Of Years, add Number juſt Thirteen.
When in her Bloom, Death with his Dart
Will ſurely ſtrike her to the Heart.

8. When *Sol* three times his Courſe has run,
Her Thread of Life will then be ſpun.
He'll live, for ſo ſays *Deſtiny*,
His Parents Comfort for to be.

Scotch

Scolding *Juno*, N°. 17.

1. A Peeviſh Raſcal he will prove,
And diſregard his Sweetheart's Love.
Sometimes good-natur'd ſhe will be,
Then ſoon a Fury you will ſee.

2. She'll ring a Peal, Sir, in your Ears,
And fill you full of Doubts and Fears.
His Temper's ſmooth, mild, pleaſant, ſweet,
A greater Bliſs you cannot meet.

3. In him good nature you may find,
But not until the Devil's blind.
What wou'd you wed a Scold? O Fool!
She'll comb thy Head with three-leg'd ſtool.

4. Her Face and Temper both agree,
In both you'll find ſweet Harmony.
If he proves croſs-gain'd, thank your ſelf,
Thou art a jealous, ſullen Elf.

5. In Nature good and kind is ſhe,
And ſo will ever prove to thee.
He takes Example from the Dove,
Fond, tender, pleaſing to his Love.

6. Search *Billingſgate*, you will not find
A Woman of more perverſe Mind.
He's croſs, yet give the Devil his Due,
Good-faith, he is too good for you.

7. Madam, his Countenance ſurvey,
Which much ill Nature does betray.
Croſs as old Maids ſhe'll ſurely prove,
And will imbitter all your Love.

8. His Temper will be like your own,
Sometimes a Smile, Sometimes a Frown.
Her Humour's ſweet as Morning Air,
Few can (I doubt) with her compare.

Blind

Blind *Cupid*, N°. 18.

1. YOU love Variety of Men,
And Husbands would, but ſhan't, have ten.
One Wife will prove enough for you,
If you take more, the Day you'll rue.

2. Two Wives will fall unto your Lot,
And then, Sir, you will go to Pot.
Three Husbands, Madam, you ſhall have,
The laſt will ſend you to your Grave.

3. No Husband thee will occupy,
You a Reputed Maid will die.
Four Wives, good Sir, you'll ſurely have,
And be co ev'ry one a Slave.

4. A Wife you'd have with all your Heart,
But you're too weak in ev'ry Part.
One Husband, Madam, is your Due,
Cupid will grant no more to you.

5. When you are toothleſs with old Age,
One Husband ſhall with you engage.
Ten Wives already you have had,
Not one your own; is the Man mad.

6. Three Wives are given you for a Curſe;
The two firſt bad, the laſt much worſe.
Madam, the Book of Love ſays no
Husband for ſuch a barren Doe.

7. A comely witty Wench is ſhe,
And ſhall have Husbands number Three.
Sir, by the Planets I have found,
That 'ere you die, you'll be ſhod round.

8. To a proud, haughty, ſcolding Wife,
Cupid will buckle you for Life.
To cool your Heart, if one won't do,
Madam, why then you muſt have two.

Induſtrious *John*, N°. 19.

1. IF Noiſe and Hurry you would ſhun,
Then, Madam, to the Country run.
Good, Sir, to you I do foretel,
That in the City you'll do well.

2. Sir, if you value Peace and Reſt,
A Country Life will be the beſt.
If you are wiſe as you are witty,
Madam, forſake a wicked City.

3. She that ſhall have this Number Three,
Shall happy in the City be.
The ſame does to the Man betide,
That he ſhall in his Chariot ride.

4. If in the City he remains,
He'll little get, yet take much Pains.
Her freckly Face does ſure declare,
That ſhe'll live beſt in Country Air.

5. 'Tis better for her in Town to tarry,
And ſome rich Merchant there ſhe'll marry.
By his ſtrong Back I plainly ſee,
A Citty-Stallion he will be.

6. The Town a while will him bewitch,
But in the Country he'll be rich.
Madam, a Country Life does well,
It takes you out o'th' Road to Hell.

7. If, Madam, a good Name you prize,
Live in the Country, and be wiſe.
In Town his Fortune he ſhall make,
If by the Forelock Time he'll take.

8. A Country Life, good Sir, pray try;
There you will chuſe to live and die.
The Town will beſt with her agree,
And very happy ſhe will be.

Black-ey'd *Susan*, N°. 20.

1. YOU love her, Sir, that's very true;
But yet 'tis more than she does you.
He loves you to a great Degree,
Be chearful then, and merry be.

2. To love you, Sir, she is inclin'd,
Altho' you have a perverse Mind.
He flatters you, O then beware,
And timely shun the fatal Snare.

3. Madam, I'm very much afraid,
That you by him will be betray'd.
She's a *Coquette*, then cast her off,
For at your Love she does but scoff.

4. Of all the Men that e're drew Breath,
She hates you worse than she does Death.
Madam, you'll very happy prove,
And he will give you Love for Love.

5. His Love in the End will prove to be
Nothing but meer Hypocrisy.
Sir, why do you this Question move,
When so inconstant you do prove?

6. She loves you equal with her Life,
And sure will make a happy Wife.
His Life and Fortune you command,
Don't be then, Madam, at a Stand.

7. She's very vertuous, loving, kind,
Then take her while she's in the Mind.
He loves you, Madam, and is young,
You may believe his honest Tongue.

8. She holds you neareſt to her Heart,
And would not for ten Millions part.
Madam, in Words, if there is Truth,
Give Credit to the loving Youth.

The Wheel of *Fortune*, N°. 21.

1. THree Trades in one give you Relief,
A Mantua-Maker, Wh—re, and Thief.
If Money, Sir, you do prefer,
Study, and be a Barriſter.

2. By thy Blood-thirſtineſs I ſee,
Butcher or Soldier thou ſhould'ſt be.
She's ſuch a lazy Piece of Stuff,
A Toy-ſhop will do well enough.

3. Since ſhe to Roving is inclin'd,
In *Drury-lane* a Trade ſhe'll find.
If Wealth, Sir, you would have Increaſe,
A Lawyer be with brazen Face.

4. A Pimp has Buſineſs very good,
If it be rightly underſtood.
A Sempſtreſs Madam's a good Trade,
Then you may be a *Woman* made.

5. A Lady's Woman's a good Call,
Then to the Chaplain's Lot you'll fall.
A Vintner, Sir, does well, I think,
Since you at *Free-coſt* love to drink.

6. The Wheel of Fortune does declare,
You fitteſt for a Porter are.
Miſtreſs, ſell Fruit, you need not fear,
But you'll have Chapmen for your *Ware*.

7. Oyſters and Conies are her Wiſh,
She loves to deal in *Fleſh* and *Fiſh*,
A *Presbyterian* Flock will be
A Prop to his Mock Sanctity.

8. If to Preferment you'd arrive,
A Courtier's Footman be, and thrive.
Madam, I know that you are willing;
In Taverns you may earn a Shilling.

Wandring *Tom*, N°. 22.

1. TRav'ling is good for ſome, 'tis true,
But will not be ſo, Sir, for you.
Madam, the Stars won't let you roam,
You'll travel, but not far from home.

2. Madam, I plainly tell to thee,
At Doom's-day you'll a Traveller be.
You will repent another Day,
If, Sir, you once do go to Sea.

3. If he to *India* goes, then Wealth
He'll gather, but will loſe his Health.
The Woman will tranſported be,
When the Plantations ſhe ſhall ſee.

4. If ſhe to *Turky* goes with Speed,
She need not fear but ſhe'll ſucceed.
In his own Country he ſhall drive
A good ſubſtantial Trade, and thrive.

5. Quickly for *France* embarque at *Dover*.
The Pocky-Doctor give you over.
Woman your Caſe s much the ſame,
Be ſpeedy then, and hide your Shame.

6. Nine Months in *Travel* you will ſee,
Then of a Boy deliver'd be.
Travel to *Tuthill-Fields* I hope,
'Twill ſave your Neck, Sir, from a Rope.

7. You'll go to Sea, there be a Slave,
And in the Water find a Grave.
Madam, to *India* go, and there
You'll get a Husband rich and fair.

8. Let her abroad her Fortune try,
Rich ſhe will live, and rich ſhe'll die.
By Travel he ſhall nothing gain,
But Sorrow, Poverty and Pain.

The *Delphick Oracle*, N°. 23.

1. SIR, take your Friend's Advice in time,
'Twill pallate at leaſt your Crime.
He's a falſe Friend, then don't receive,
Madam, the Counſel of a Knave.

2. Madam, proceed, and do not fear,
In his Advice he is ſincere.
Sir, take Advice, the Pariſh then
For the young Child will take Pounds ten.

3. His Counſel take, your Surgeon pay,
And ſhun this Courſe another Day.
Madam, proceed, and do not fear,
In his Advice he is ſincere.

4. If you have opened your Caſe,
Madam, let his Advice take Place.
Avoid her Youth, ſhe's got a Sting,
That unto Ruin, will you bring.

5. You're ruin'd. Sir, if you purſue
The Counſel he will give to you.
Be not too ſcrupulous or nice,
Madam, your Friend gives good Advice.

6. If at her Counſel you do flout,
Madam, the *Secret* will come out.
Sir, tho' your Action was *paw-paw*,
Support her now ſhe's *in the Straw*.

7. Your Friend's Directions follow, Sir,
And one Foot forward do not ſtir.
Advice is thrown away on you.
Your wicked Ways you will purſue.

8. Miſtreſs one Day you'll greatly prize,
The Counſel which you now deſpiſe.
A Friend's Advice is always good,
Check, Sir, your hot impetuous Blood.

Gaffer *Foreſight*, N°. 24.

1. E'ER he to Thirteen does attain,
He'll have much Sickneſs, and much Pain,
Good Fortune will the Girl attend,
And always be to her a Friend.

2. She'll live to break her Parents Heart,
And then to *Tyburn* in a Cart.
E'er long he will receive ſome Harm,
Perhaps a broken Leg or Arm.

3. 'Tis written in the Book of Fate,
That he ſhall have a large Eſtate.
Blind Fortune is her greateſt Foe,
And ever will I fear prove ſo.

4. *One Thing* ſhe'll do, which ſhe ſhould not,
'Till Matrimony be her Lot.
Two hundred Pounds a Year in Land,
In a few Years he will command.

5. The *Neopolitan* Diſeaſe,
On all his Limbs will ſurely ſeize.
Pious ſhe'll be, and ſo remain,
And Godlineſs you know is Gain.

6. Dame Fortune ſmiles upon her Face,
She will abound in Wealth and Grace.
He by Relations Death will get
Ten hundred Pounds, yet die in Debt.

7. Sure he was born in a good Hour,
For he will be advanced to Power.
I fear ſhe will be made a W——re,
Live miſerable, and die poor.

8. She'll ſee good Days when once Eighteen,
If no ill Luck ſteps in between.
He too, when once he comes to Twenty,
But chance, ſhall live and die in Plenty.

Murdering *Phyſician*, N°. 25.

1. THE next Fit which the Man ſhall have,
Will ſurely ſend him to his Grave.
I plainly ſee ſhe will recover,
And will this Sickneſs ſoon get over.

2. Diſcharge the Doctor if you're wiſe,
Or Death will quickly cloſe your Eyes.
Let him prepare to make things even,
A Journey he muſt take to Heaven.

3. Let him have Kitchen-Phyſick, then,
He'll live to ſee Years three times Ten.
Madam, chear up, and have good Heart,
You from your Friends as yet ſhan't part.

4. Death waits her Life to take away,
But he muſt call another Day.
Two Doctors, Sir, and 'Pothecary!
One would make half the Town miſcarry.

5. Sir, don't deſpair, you will ſurvive
This Bout, be careful then, and thrive.
Death, Madam, ſhall not be ſo cruel,
To rob us of ſo fine a Jewel.

6. No Art of Man can Death retard,
She muſt go fatten the Church-yard.
Behold around the pale-fac'd Hoſt!
He quickly muſt give up the Ghoſt.

7. The Sickneſs him don't much annoy,
The Doctor does his Life deſtroy.
Madam, 'tis pity, but or late
Or ſoon, we all ſubmit to Fate.

8. 'Tis but a Folly for to grieve,
Death will not grant her a Reprieve.
His Sickneſs quickly will be paſt,
But then the next will be his laſt.

Lawyer

Lawyer *Double-Fee*, N°. 26.

1. SIR, you've knock'd all Things out of Joint,
And therefore you will lose your Point.
Madam, your Point you'll surely carry;
And afterwards your Lawyer marry.

2. Poor Woman! she is bought and sold,
Lawyers will go to Hell for Gold.
Change quickly your Sollicitor,
Or you will lose your Cause, good Sir.

3. 'Twould be Iniustice you should gain
What, Sir, to you don't appertain.
Madam, you'll gain your Point, no Doubt;
Your Lawyers will your Right make out.

4. Your Contract prove, your Cause you'll gain,
Then, Madam, the young Babe maintain.
At Common-Law he'll lose his End,
But Chancery will him befriend.

5. As, Sir, you know you have no Right,
Justice to you does bid good Night.
Madam, a Judgment you will have,
And Cost and Damage too receive.

6 By Quirks and Tricks will plainly see
The Woman will nonsuited be.
He's so litigious, he'll not gain
The Cause which now he does maintain.

7. No Justice does to him belong,
'Tis visible he's in the Wrong,
Madam, your Cause is very lame,
And to proceed will bring you Shame.

8. Woman, observe both Judge & Jury
Give it against you with much Fury.
If, Sir, your Cause you do not starve,
You'll get as much as you deserve.

Old *Lilly*, N°. 27.

1. TWo mourning Rings perhaps, dear Madam,
You'll get, I with you fairly had 'em.
All the Relations, Sir, you have,
Will not to you one Farthing leave.

2. You have a Legacy? for what?
Thou idle Fellow, drunken Sot.
She ſhall receive in Guineas round
A Legacy, worth fifty Pound.

3. This Figure does declare that ſhe
By her Friend's Death ſhall wealthy be.
One Shilling and three Half pence, you
Will get; Sir, pray now mind your Cue.

4. A Diamond Buckle and a Ring
Is all that her Friend's Death will bring,
Of Pounds he will receive ſix Score,
And ſpend it all upon a Whore.

5. In Cards and Dice ſhe will waſte all,
That by Relations Death ſhall fall.
Be prudent, Sir, give Thanks to Heaven;
Thouſands of Pounds you will get ſeven.

6. Let her amend in time; and then
Her Friends will leave her Guineas ten.
By Fortune's Book it doth appear,
He will be left ten Pounds a Year.

7. He will get ſix-ſcore Pounds a Year,
And for Friend's Death won't ſhed one Tear.
As ſhe her Parents diſobey'd,
She may go follow her old Trade.

8. Enough the Woman will receive
To pay the Sexton for a Grave.
Ten thouſand Pounds the Man will get,
But let him not the Poor forget.

Hand-

Handſome *Venus*, N°. 28.

1. A Maiden-head! yes, from your Lover:
But, Madam, firſt your own recover.
To be the firſt, he is inclin'd;
But he no Maiden-head ſhall find.

2. In vain you ſeek to find, thou Sot,
What's loſt as ſoon as it is got.
The Woman's mad; the Man's Fool,
Who ſays he works without a Tool.

3. By his ſlow, awkward way of *Cooing*,
Madam, you'll find he ne'er was *Doing*.
She had a Maiden-head, 'tis true,
But none ſhe has reſerv'd for you.

4. A Maiden-head, forſooth, you lack,
The Work's too hard for your weak Back.
Madam, he'll anſwer your Deſert;
You'll find him skilful, and expert.

5. Madam, two Maiden-heads ſhall meet,
I wiſh their Company prove ſweet.
Dig in the Mine, Sir, till you're blind,
And yet no Jewel there you'll find.

6. If, Sir, a Maiden-head you ſeek,
You will not get one in a Week.
As skilful, Madam, as you are,
He will deceive you, I declare.

7. Madam, I own you are a good Judge,
Then chuſe a Man who well can druge.
'Twill never do, then, Sir, don't covet
A Porter's Task, altho' you love it.

8. Three Nights and Days, Sir, you will ſpend,
Before of her you get your End.
A Maiden-head at ſecond Hand,
Is, Madam, what you may command.

The *Experienced Couple*, N°. 29.

1. MAdam, if you expect to thrive,
A Lover chuſe that's Twenty-five
But do you, Sir, good Friends between,
Chuſe one that's coming juſt Eighteen.

2. If young, perhaps, ſhe may crave more
Then you can ſpare on any Score.
Remember, Madam, that old Fellows
Are very apt for to be jealous.

3. If he is turn'd of Thirty-three,
Then, Madam, he's a Match for thee.
Young Appetites, Sir, have large Cravings,
And won't be fobb'd off with your Leavings.

4. Don't anxious be, Sir, what her Face is,
Provided ſhe has all her Paces.
If, Madam, you a young Man marry,
To others ſoon his Love he'll carrry.

5. Let her not chuſe one that is younger
Than ſhe is, tho' he be much ſtronger.
Sir, Youth and Age will ne'er agree,
But Age with Age will ſuited be.

6. A Widow chuſe that's Twenty-one,
And let the flirting Maids alone.
Madam, if Children you deſire,
Marry a Man that's full of Fire.

7. If ſhe to Sporting is inclin'd,
One of Eighteen will pleaſe her Mind.
Sir, on a Woman you ſhould fix,
That has not ſeen quite Twenty-ſix.

8. Chuſe a good Houſewife that's ſcarce Twenty,
And then ne'er doubt but you'll have plenty.
Madam, a Man of middle Age
With you is fitteſt to engage.

Mer-

Merchant *Get-penny*, N°. 30.

1. IF he the Bargain once does ſtrike,
I hope he ne'er will do the like.
I would adviſe her to forbear,
And not to meddle in the Affair.

2. She that ſhall take this Thing in hand,
Will ſurely proſper in the Land.
Profit enough the Man will gain,
If he his Credit does maintain.

3. This Bargain by no means neglect,
But, Sir, be wiſe and circumſpect.
Your Bargain, Madam, is for Love,
In which you'll unſucceſsful prove.

4. If ſhe does once this Bargain drive,
Depend upon it, ſhe will thrive.
A Lofer ſure the Man will be,
And to a very great Degree.

5. But little Profit he will have,
And ſcarce what's worth his while will ſave
The Woman ſoon will be undone,
If ſhe into ſuch Ways does run.

6. If ſhe proceeds, perhaps ſhe'll get
Enough her Whiſtle for to wet.
To him no Bargain it will prove,
Then let him from it ſoon remove.

7. Strike up as ſoon as e'er you can,
By this you will be made a Man.
Have a good Heart, and never fear,
Much Profit, Madam, is your Share.

8. The Man, I plainly do foreſee
Will ſurely a great Loſer be.
Woman, be not ſo very dull,
Ne'er fear, you'll get your *Belly-full*.

Thrivi

Thriving *Landlord*, Nº. 31.

IF ſhe in Lodgings do remain,
I'm ſure that ſhe will nothing gain.
ir, if you will contented be,
hen take a Houſe and live Rent-free.

2. You know your Lodgings you can bilk,
ou do it, Sir, as fine as Silk.
/oman, a Houſe is beſt for you,
nd all your Midnight, ranting Crew.

3. From Lodgings ſhe may run away
/ith Eaſe, altho' it be broad Day.
en: muſt be paid, he'll find it ſo,
hether he Lodgers has or no.

4. A Houſe will bring upon him theſe,
axes, Repairs, and Offices.
adam, a Houſe will ſuit your Mind,
u may with Safety then be kind.

5. If ſhe from Lodgings does remove,
will increaſe her *Trade of Love.*
on your Neighbours have an Eye,
you a Houſe do occupy.

6. If he be giv'n to buy and ſell,
dgings for him will not do well,
y hear me, Madam, thus the Fact is,
dgings will ſuit your private Practice.

7. A Houſe for her will be the beſt,
he of W——es will keep a Neſt,
him unto a Houſe repair,
certainly will proſper there.

8. If no Employment he has got,
y then let Lodgings be his Lot.
ouſe in any Part o'th' Town,
keep her Name from being blown.

Old *Hermes*, N°. 32.

1. SHE may intruſt her Friend with all,
(Poor Girl) that did to her befall.
Do not to any one reveal,
What you've a Mind, Sir, to conceal.

2. Safely he may intruſt his Friend,
And find him faithful in the End.
The Secret now ſhe may diſcover
'Twixt her and her falſe-hearted Lover.

3. Her Mind does like her Belly ſwell,
If ſhe reveals it, ſhe'll do well.
Conceal it, Sir, ev'n from your Wife,
Or you will lead a wretched Life.

4. To tell it, Sir, pray be not coy
Unto the Surgeon you employ.
Put it in Print, as ſoon as tell,
Madam, what in your Breaſt does dwell.

5. She in a Friend will find Relief,
To mitigate her Pain and Grief.
No Help, no Comfort will he find,
Unleſs that he reveals his Mind.

6. Unhappy Man, conceal your Shame,
And don't beſpatter your own Name.
If ſhe to any one does ſhew it,
Her Neighbours all will quickly know it.

7. Madam, 'tis time that you begin
To own, and then forſake your Sin.
I find no Witneſs he will have,
And will ſo bear it to his Grave.

8. Go, Sir, unto your Friend with Speed,
For ſuch an one you greatly need.
If ſhe the Secret does diſcover,
Why, then adieu unto her Lover.

Duncan Campbell, N°. 33.

1. BEfore his Wife he will depart,
For ſhe will ſurely break his heart.
She longs to have him in his Grave,
But yet her Wiſh ſhe will not have.

2. Madam, the Stars with you agree,
And twice a Widow you will be.
His Wife he ſhall ſurvive three Years,
As by the Book of Fate appears.

3. Prithee, Man, keep not ſuch a Pother,
He'll bury you, and get another.
Be not too haſty, Lady fair,
Another Husband's not your Share.

4. Why, Madam, ſo inquiſitive,
Your Husband you will not out-live.
The Man will have another Wife,
To make him weary of his Life.

5. In vain he wiſhes for her Death,
Or he muſt firſt reſign his Breath.
Much more than ſhe deſerves ſhe'll have,
And ſend her Husband to his Grave.

6. She ſhall not have her heart's deſire,
He from this World will firſt retire.
Sir, by the Stars, I plainly ſee
That you a Widower will be.

7. What Joy will fill the Woman's Heart,
When ſhe ſhall ſee you, Sir, depart!
Your Husband Death will take away;
What then? You'll die the ſelf ſame Day!

8. If to the Poor ſhe does prove kind,
Another Husband ſhe will find.
Sir, make your Will, for Death prepare;
For you will not out-live the Fair.

Philoſopher *Seneca*, N°. 34

1. THree Children will their Duty ſhow,
Madam, the reſt will not do ſo.
Sir, you will have but only one
A dutiful and gracious Son.

2. Inſtruct them well, you need not fear,
But, Sir, they'll dutiful appear.
Be not more fond of one than t'other,
No Child will love a partial Mother.

3. Your Children will comply with you,
Madam, in what you'd have them do.
Their Diſobedience is your Crime,
You, Sir, ſhou'd have chaſtiz'd in time.

4. Give due Correction, never doubt,
Sir, you"ll bring their ill Humours out.
A hopeful Iſſue you ſhall ſee,
Madam, all dutiful to thee.

5. As, Madam, you were never good,
Vice runs in all your Childrens Blood.
Bad Courſes, Sir, they will purſue,
And prove undutiful to you.

6. Your Children train in a good way,
And, Sir, they'll never go a Stray.
Their Duty they will never ſhow,
'Cauſe, Madam, you did not do ſo.

7. If you your Children will command,
Madam, you muſt keep a ſtrict Hand.
Obedient Children he will have,
If he be prudent, ſober, grave.

8. You are too rigid in your Sway,
And make your Children go aſtray.
Her Child will be of perverſe Mind,
And to all Wickedneſs inclin'd.

Sha

Sharping *Gamſter*, N°. 35.

1. BY Gaming, Sir, you will command
Three hundred Pounds a Year in Land.
No Luck does fall unto her Lot,
She will loſe all that ſhe has got.

2. If ſhe is mod'rate in her Way,
Good Luck ſhe then will have at Play:
At *Cribbige* ſhe will ſurely win,
But at *Picquet* will be brought in.

3. The Dice will favourable be,
And Heaps of Guineas ſhe ſhall ſee.
Good Luck, the Woman will attend,
Becauſe dame Fortune is her Friend.

4. *All Four*'s the Game that ſhe will chuſe,
And at *All Four*'s her Fame will loſe.
By Sharpers ſhe will be undone,
As ſure as there's Light in the Sun,

5. By Gaming ſhe will never thrive
To whom ſhall fall this Number *Five*.
At *Dice* he will loſe all his Pelf,
And then he may go hang himſelf.

6. *Nine-Pins* and *Skittles* he will love,
And a meer Dab at both will prove.
If ſhe to Gaming does give way,
She will repent it Night and Day.

7. Madam, I pray take my Advice,
And meddle not with Cards or Dice.
It will be happy, Sir, for you,
If ſhe ſame Counſel your purſue.

8. In time he will the Cheat diſcover.
And, when it is too late, give over.
Madam, at Dice take t'other Caſt,
But prithee let it be your laſt.

Cheating *Horſe-courſer*, N°. 36.

1. MAdam, as ſure as you're alive,
In Horſe-fleſh you will never thrive.
Good Luck, Sir, you will have hereafter,
But you muſt kiſs the Parſon's Daughter.

2. If he in Horſefleſh takes Delight,
I'm ſure he'll get but little by't.
She'll have no Reaſon to complain,
For ſhe by Horſefleſh much will gain.

3. Madam, if you buy Horſe or Mare,
'Twill prove as vicious as you are.
If he a Jacky does commence,
He'll ſoon be eaſed of all his Pence.

4. Horſes to hire, if he will let,
Money enough he then will get.
I very much, dear Madam, fear
That you will loſe a Horſe this Year.

5. If any Horſes ſhe has got
They'll die this Seaſon of the Rot.
He too ſhall loſe a handſome Mare,
That's all that falls unto his Share.

6. His Pad will thrive, grow very fat,
And he will be well-pleas'd at that.
I by the Stars do plainly ſee,
In Horſe-fleſh ſhe will cheated be.

7. She that this Number ſhall poſſeſs,
Will ſurely ſuffer more or leſs.
His Farrier will his Horſes kill,
Becauſe he has but little Skill.

8. If he pretends a Horſe to buy,
He'll find that he will lack an Eye.
And if the Woman does the ſame,
She then will have one that is lame.

Moth

Mother *Shipton*, No. 37.

1. HE to Preferment will arrive,
Live happily, and ſurely thrive.
A Waiting Woman ſhe will be
To Perſons of a high Degree.

2. She ne'er will gain her Heart's Deſire,
Or riſe one ſingle Step the higher.
A Place of fifty Pounds a Year
Will ſhortly fall unto his Share.

3. He an Exciſeman's Place will have,
But yet no Money will he ſave,
Servants and Slaves ſhe will command,
If ſhe does go to *Maryland*.

4. Let her croſs over once the Tweed,
Then never doubt but ſhe'll ſucceed.
If he into the Army goes,
He'll riſe by fighting againſt his Foes.

5. In time he may Preferment gain,
Not without Labour and much Pain.
A Lady ſhe will live to be,
For ſo the Planets do decree.

6. She's ſuch a lazy, idle Jade,
She ne'er the better will be made.
To *India* go with Speed, good Sir,
And you'll be made a Governor.

7. He'll ſee at *Tyburn* a Rope pendant,
And meet Preferment at the End on't.
She won't take Pains to raiſe her Name.
And ſo will live and die the ſame.

8. She'll live to be a Merchant's Wife,
And lead an eaſy, happy Life.
If he does go to Sea he's right,
For he will live to be a Knight.

Purjured *Catchpole*, N°. 38.

1. THree Years in Priſon ſhe will *lie*,
And at the Expiration die.
If he takes Care he may prevent
Both Trouble, and Impriſonment.

2. Let him be juſt, and never doubt,
But of a Priſon he'll keep out.
If ſhe will pay Folks what's their Due,
No Priſon ſhall to her enſue.

3. Her Tongue a Snare to her will be
To bring her to Captivity.
If he would ſhun a Priſon Door,
Then let him pay his Ale-houſe Score.

4. In Priſon he will lead his Life,
For he is full of Law and Strife.
To *Bridewell* ſhe will ſoon be ſent,
And ſuffer there Impriſonment.

5. *Geneva*, Madam, will not fail
To ſend you quickly to a Goal.
Don't quarrel, but induſtrious be,
And you'll preſerve your Liberty.

6. Into the Bailiffs Hands he'll fall
Three times, I wiſh that may be all.
She will not reſt, or be content,
Until to Newgate ſhe be ſent.

7. Her Freedom ſhe will keep with Care,
And of Impriſonment beware.
Some Trouble he will ſurely have,
While he abides this Side the Grave.

8. He to a Goaler muſt ſubmit.
But he may thank himſelf for it.
She's ſuch a wicked, lazy Shrow,
That to a Priſon ſhe muſt go.

Thief *Mercury*, N°. 39.

1. IF he ſhall have Effects at Sea,
I doubt they will be caſt away.
Her whole Eſtate ſhe'll loſe I fear,
And that will be her Children dear.

2. She'll have no reaſon to complain,
Her little Loſs will prove her Gain.
A trifling Loſs he'll meet in Life,
Perhaps his Dog, his Cat, or Wife.

3. A thouſand Pounds the Man will loſe,
Becauſe good Ways he does not chuſe.
Her Maiden-head's her greateſt Loſs,
Which proves to her a bitter Croſs.

4. Becauſe ſhe won't relieve the Poor,
She ſhall be robb'd of all her Store.
He's wicked, and will loſe his Purſe,
Unleſs he mends it will be worſe.

5. His Loſs will be ſo very ſmall,
It will be next to none at all.
Let her not grieve at Loſs of Gain,
For Heav'n will make it up again.

6 She'll loſe perhaps her Fan, or Ring,
Her Handkerchief, or ſome ſuch Thing.
He'll loſe an Hundred Pounds one Year.
For he of Heav'n don't ſtand in Fear.

7. All Luck will ſurely fall on him,
Tho' now ſo pert, ſo gay, ſo trim.
He will have Loſes verymany ;
The laſt will be the worſt of any.

8. Her darling Child ſhe'll one Day loſe,
And Counſel from her Friends refuſe.
Have a good Heart, my worthy Sir,
Your Loſſes will to you occur.

Pocky *Moll*, N°. 40.

1. MAdam, altho' you may be fair,
You'll die as rotten as a Pear.
He by hard Drinking will depart,
His Wife will never break her Heart.

2. The Weakeſt always goes to the Wall,
He'll have the Pox, the Great or Small.
She'll have the *Twiſting of the Guts*,
Which to her Husband will be Nuts.

3. The *Rheumatiſm* her Limbs will ſeize,
And for three Months ſhe won't have Eaſe.
He will be *Heart-ſick* very often,
For his Wife's Temper nought will ſoften.

4. A Fever he one Day will have,
Which in three Weeks will take its Leave.
She'll have a Quinzy in her Throat,
Will make her quickly change her Note.

5. She will run mad for Love I find,
Becauſe her Sweetheart is unkind.
The Gout will plague him Night and Day,
And all his other Heat allay.

6. Sober and vert'ous let him be,
And he ſhall no Diſtemper ſee.
She will fall down, and break a Leg,
Occaſion'd by a *Sort of Peg*.

7. Twice to the Hoſpital ſhe'll go,
And ſuffer Anguiſh, Grief, and Woe.
He in the Cholick will remain
Five Days, enduring much of Pain.

8. From Pain and Sickneſs he'll be free,
Until he comes to Sixty-three.
Diſtempers ſhe will not have any
Till Twenty-five, and then have many.

Farmer *Bull*, N°. 41.

1. TRaffick in Horſes let him ſhun,
Leſt that by them he be undone.
To Geeſe and Hens let her belong,
They beſt will ſuit her cackling Tongue.

2. Of any Thing ſhe beſt can keep,
To raiſe her Fortune, will be Sheep.
He too can't have a better Thing,
Which will to him more Profit bring.

3. His Family abounds with Aſſes,
Let him purſue what daily paſſes.
In Poultry let her deal; the Duck,
The Gooſe, and Hen portend good Luck.

4. Her Ducklings, Gooſelings let her feed,
And mend, if poſſible, her Breed.
A Pidgeon Merchant, if he be,
Wealth flying home from far he'll ſee.

5. If Horſes he does buy and ſell,
He's like to raiſe his Fortune well.
In Oxen let her deal? ſhe ſcorns
Her Spouſe ſhould fail for want of Horns.

6. To her the Lamb, and Turky-pout,
Will Money bring, I make no doubt.
I by his Face and Temper find
To fatten Hogs beſt ſuits his Mind.

7. By Singing-Birds he'll get much Pelf,
He's a Canary-bird himſelf.
Cows give good Milk, Milk makes good Cheeſe;
Wealth Cows will bring her by degrees.

8. If ſhe does traffick much in Conies,
She may get ſomething by the Bunnies.
Calves will the beſt I think agree
With ſuch a Simpleton as he.

Old *Shakeſpear*, N°. 40.

1. IF ſhe is not to vice inclin'd,
Plays will improve and pleaſe her Mind.
Let him not to the Play-houſe run,
By Woman there he'll be undone.

2. Plays in themſelves are very good,
Not one by him is underſtood.
At *Opera*'s fine Things will be,
She'll there be ſeen, and there will ſee.

3. Madam, I think a *Maſquerade*,
Befits the *Basket-making* Trade.
If he has Money for to ſpare,
Let him each Night to Plays repair.

4. Sir, you're to clumſey for a Beau,
Then do not to *Aſſembles* go.
She that *Aſſembles* does frequent,
Will ſomething loſe, and then repent.

5. The Play-houſe, Madam, take my Word,
Will recommend you to a Lord.
At *Maſquerades* away he'll throw
His Money. and his Time alſo.

6. He will be laught at in the *Pit*,
For he has neither Senſe, nor Wit.
She at Aſſembles will engage
All the young Foplings of the Age.

7. At Plays ſhe will be gaz'd upon,
And by her Vanity undone.
Let him not to the *Op'ra* go,
Leſt he repents his doing ſo.

8. At Maſquerades he may find Sport,
And pay the Surgeon dearly for't.
From Plays and Opera's abſtain,
If, Madam, vert'ous you'd remain.

Wealthy *Cræſus*, N°. 43.

1. A Brace of hundred Pounds he'll leave,
Which he can't carry to the Grave.
Two thouſand ſhe will leave behind,
Happy the Man that does it find.

2. She'll leave each Child ten Pounds a piece,
And forty Shillings to her Niece.
As poor as *Job* the Man will be,
When he ſubmits to deſtiny.

3. Great Subſtance he will leave behind,
Then let him to the Poor be kind.
I'll tell her, tho' I am no Witch,
She'll die not very poor or rich.

4. She will leave Money at her End,
Which her wild Son will gladly ſpend.
If he with Care relieves the Poor,
He'll die poſſeſt of maſſy Store.

5. He'll die not worth one Groat, I ſee,
Such is his rigid Fate's Decree.
No Money will ſhe leave to ruſt,
When ſhe ſhall tumble into Duſt.

6. Altho' ſhe now keeps ſuch a Stir,
The Pariſh ſure muſt bury her.
When he is dead, his Son in Land,
Will fifty Pounds a Year command.

7. He will leave forty Pounds or ſo,
When he to t'other World does go.
When ſhe ſhall once reſign her Breath,
Friends will get nothing by her Death.

8. Some to her Friends, ſome to the Poor
Will ſhe bequeath out of her Store,
He'll ſcarce have wherewithal to live,
What at his Death then can he give.

Serious *Monitor*, N°. 44.

1. MAdam, ſince you're more nice than wiſe,
Read *th' Art of Prudence*, I adviſe.
If he to Phyſick is inclin'd,
Hipocrates will pleaſe his Mind.

2. The beſt for you, Sir, I am thinking,
Is the great Sinfulneſs of Drinking.
If, Madam, you'd have Eaſe in Life,
Then read *the Duty of a Wife.*

3. The *ſeventh Commandment*, Madam, read,
And of the ſame take ſpecial Heed.
The *Ninth* to you, Sir, as a Friend,
I very frankly recommend.

4. Come, Sir, for once be a Beginner,
Read over the *Repenting Sinner.*
If, Madam, you will do the ſame,
In time you may prevent great Shame.

5. She ought, to her it does belong,
To read the Government of the Tongue.
Since he's to *Popery* inclin'd,
Let *Stillingfleet* ſecure his Mind.

6. Let him firſt learn his A, B, C;
Then will his Primmer uſeful be.
The Pilgrim's Progreſs will do well,
Madam, for you who ſcarce can ſpell.

7. If ſhe into the *Bible* look,
She'll ſoon perceive it the beſt Book.
Sir, I've conſider'd well your Caſe;
Then read *the Whoremongers Diſgrace.*

8. Sir, if you have but where-withal,
Purchaſe, I pray you, *Baxter's Call.*
Madam, if you will let me chuſe,
I recommend the *Heavenly Muſe.*

Goſſip

Goſſip *Joan*, N°. 45.

1. AN idle, lazy, ranting Crew,
Sir, like your ſelf, are beſt for you.
Let her diſguſt it, if ſhe pleaſe,
She loves ſuch Folks as live in Eaſe.

2. Such Company, I'm ſure, ſhe loves,
As merry, gay, and pleaſant proves.
Obſerve him well, he loves, I ſay,
Such Men as throws their Time away.

3. He's pleas'd with Men of Senſe and Wit,
And for ſuch Company he's fit.
She in her Breaſt a Warmth does feel,
Which glows from them that are genteel.

4. She chuſes ſuch (for 'tis the Faſhion)
As blaſt their Neighbours Reputation.
He avarituous Man, loves ſuch
As do get Money like the *Dutch*.

5. Such as are void of Grace and Shame,
He loves; his Father did the ſame.
She ſuch Companions thinks the beſt
As ſometimes break a *ſmutty* Jeſt.

6. She of ſuch Company approves,
As royal *Gin* and *Brandy* loves.
Such Company he loves to meet,
As ſober are, wiſe, and diſcreet.

7. His Choice is very good, I ſee,
He picks out ſober Company.
As ſhe is giv'n to *prittle prattle*,
So ſhe loves thoſe that *tittle tattle*.

8. Modeſt Companions ſhe will chuſe,
And other Company refuſe.
Such Fellows are his Heart's Delight,
As drink, and Day turn into Night.

Lady *Modiſh*, N°. 46:

1. HE'll no Preferment get at Court,
For he was never cut out for't.
She to great Honour ſoon will riſe,
I ſee it plainly in her Eyes.

2. She'll get ſoon after ſhe is there,
At leaſt three hundred Pounds a Year.
He'll get a Place in a few Days,
Then let him give the Giver Praiſe.

3. Fortune will grant at laſt his Boon,
But won't prefer him very ſoon.
She'll get what ſhe does well deſerve,
For ſhe from Virtue will not ſwerve.

4. If ſhe to Court goes ev'ry Day,
Her Maiden-head will go aſtray.
He will not proſper, he's a Knave,
And no Preferment he ſhall have.

5. He will advanced be e're long,
But he may thank his flatt'ring Tonge.
A Husband ſhe will get at Court;
I'm ſure ſhe loves the Nuptial Sport.

6. Honour and Wealth ſhe will acquire,
And ſo fulfil her Heart's Deſire.
Becauſe he is a *cunning Shaver*,
He'll be preferr'd by Womens Favour.

7. There's nothing elſe for him remains,
But juſt his Labour for his Pains.
Her handſome Carriage, Port, and Mein,
Will recommend her to a Queen.

8. From Court by all means let her keep,
Or elſe ſhe will have cauſe to weep.
He gets what to his Lot does fall,
Fair Promiſes, and that is all.

The

The *Fortune-teller*, N°. 47.

1. MAdam, with you I will be plain,
You'll hardly get your Things again,
Whether they're ſtollen, Sir, or loſt,
Yet bid adieu to what they coſt,

2. He Sir, that took your Things away,
Will bring them back again one Day.
Her Toil and Labour is in vain,
She will get nothing back again.

3. She ſoon will get what ſhe has loſt,
But yet ſome Money it will coſt.
Let him not fret, or foam, or ſwear,
He'll get his Things juſt as they were.

4. Have a good Heart, be not afraid,
You ſeek for what, Sir, is miſlay'd.
She'll find them when ſhe's not aware,
Let her another time take Care.

5. 'Tis paſt the Art of Man, that's plain,
To find what ſhe has loſt, again
Let him not think himſelf much croſt,
He'll get the Thief, and what is loſt.

6. What has from him been took away,
He will not ſee an other Day.
What ſhe now ſeeks is ſent to Sea,
And will be carry'd far away.

7. Madam, you never will atchieve it,
It is impoſſible, then leave it.
What now is loſt he ſoon will find,
Then let him have a chearful Mind.

8. Let him the fruitleſs Search give over,
The Thing he never will recover.
A Part ſhe will obtain, tho' ſmall,
Better have ſome than to loſe all.

Goody *Cleanly*, N°. 48.

1. NOT longer than three Weeks, will he
Continue in the Family.
Let her from Chandler's Shop refrain,
A Year in Place ſhe'll then remain.

2. She with her Miſtreſs won't agree,
Such a proud lazy Slut is ſhe.
Let him a void an Ale-houſe Score,
And he may ſtay a Year or more.

3. Out of the Houſe he will be gone,
When he of Days ſees Thirty one.
Two Years in Service ſhe will ſtay,
Then with a Soldier run away.

4. No other Place ſhe'll ſeek to try,
But with her Miſtreſs live and die:
He from his Maſter ſoon will part,
Which will bring Sorrow to his Heart.

5. If he from Wenches will forbear,
Why then he may compleat his Year.
In Place ſhe will do very well,
If that her Belly does not ſwell.

6. Three Weeks I fear ſhe will not hold,
For ſhe's a lazy, dirty Scold.
His Pride will turn him out of Place,
And bring upon him foul Diſgrace.

7. Let him be faithful to his Truſt,
He'll ſtay three Years if he be juſt.
The Family will love her well,
And ſhe with them ſeven Years ſhall dwell.

8. She in her Place will not miſcarry,
Five Years at leaſt ſhe there will tarry.
Not one whole Month, 'tis very plain,
In any Place will he remain.

Ambitious *Alexander*, N°. 49.

1. A Coach! a Wheelbarrow you mean,
For ſuch a ſaucy upſtart Quean.
He will a Chariot keep, no doubt,
When he the *Longitude* finds out.

2. A Coach and ſix ſhe ſoon ſhall have,
And be attended by a Slave.
Curb your ambitious Thoughts, vain Man,
You'll walk on Foot, do what you can.

3. He'll keep a Coach to let to hire,
'Tis more than he can well deſire.
To her in time it will betide
In Coach and Chariot for to ride.

4. A Chariot ſhe would have I know,
But her ill-boading Stars ſay, No.
'Twould be a great and foul Reproach,
To ſee a Bumkin in a Coach.

5. He in his Chariot will appear;
But 'twill not laſt above a Year.
It is in vain to flant or flout,
For ſhe on Foot muſt trudge about.

6. A Coach and Chariot ſhe will keep,
But then it will be in her Sleep.
A Coach he'll keep, and 'twill keep him,
And make him look preciſe and prim.

7. He in a Coach will make a Show,
When unto Tyburn he ſhall go.
The Stars for her a Chaiſe prepare,
To take a little Country Air.

8. Madam, give over, make no pother;
You neither will have one or other.
But, Sir, I find you will have both,
And then give up your ſelf to Sloth.

The *Good* and *Bad* Planet, N°. 50.

1. SIR, ſhe will quickly come to tell,
What in her Way to her befel.
Be joyful, Madam, merry be,
Your Friend is now as brisk as thee.

2. She now has Cauſe to weep and moan,
For ever is her Sweet-heart gone.
Doubt not, nor yet deſponding lie,
You'll ſee her, Sir, before you die.

3. Let him not grieve, ſhe'll come again,
And with him conſtantly remain.
Madam, he is in perfect Health,
And will bring home great Store of Wealth.

4. The Woman has ſome Cauſe to mourn,
For her Sweet-heart will ne'er re urn.
She has been ſick, but that is paſt;
Sir, you will have her home at laſt.

5. The Party will come home again,
Whoſe Labour, Sir, was not in vain.
When many weary Steps are ſpent,
Madam, he'll come juſt as he went.

6. Depend upon it he is alive,
Does traffick much, and bravely thrive.
Two Months, good Sir, ſhe has been dead,
And that is all that can be ſaid.

7. There was a Cloud, 'tis vaniſh'd quite,
You'll quickly have her in your Sight.
Madam, the World has brought your Friend,
Thro' Grief and Sorrow to his End.

8. To look for him your Time you waſte,
He will not come again in haſte.
The Planet, Sir, is on your Side,
And no ill Luck will him betide.

Arch-

Archbiſhop *Albertus*, N°. 51.

1. NO Virtue does in her abide,
Your Wife's puſt up with too much Pride.
I fear her Husband ne'er will mend,
Till Death to Life does put an End.

2. Already he has drain'd his Purſe,
And ev'ry Day he will grow worſe.
Your further Thoughts, Sir, lay aſide;
She ne'er will turn from Vice and Pride.

3. Obſerve me well, and mark me right,
She'll always prove a Grain too light.
I fear no Counſel, you can give,
Will make your Husband Virtuous live.

4. If you deſign for to reclaim him,
Then, Madam, don't ſo often blame him,
Bear with her wicked Ways a while,
And ſhe will give you cauſe to ſmile.

5. When once ſhe has run out her Father,
You'll both live happily together.
His vicious Ways he'll ſoon forſake,
And better Courſes then will take.

6. Let her to him good-natur'd be,
A Reformation then ſhe'll ſee.
In time thy Wife will ſurely mend,
And to thy Sorrow put an End.

7. I doubt her Tongue will never hold,
While her alive you do behold.
Your Husband will, in little time,
Repent of his beloved Crime.

8. He by degrees will be reclaim'd,
Then never let his Fault be nam'd.
Her Folly ſhe in time will ſee,
And prove a happy Wife to thee,

Moggy Lauder, No. 52.

1. TO *Scotland* go, ne'er doubt the Itch,
Then, Madam, you may go thro' Stitch.
If Traffick, Sir, you would purſue,
No Country will like *England* do.

2. Make not hot Climates your Deſire,
Already, Sir, you're all o'er Fire.
If you do covet the beſt Air,
Then, Madam, go to *Montpellier*.

3. Her Conſtitution's very hot,
Let ſome cold Climate be her Lot.
To *India* let him go for Wealth,
But ſtay at home if he'd have Health.

4. Since Drinking, Sir, you will not ſhun,
Drink cheap, to *France* then quickly run.
To the *Weſt-Indies* ſend the Laſs,
She there may for a Maiden paſs.

5. If ſhe her Husband would command,
Then let her live in *Britiſh* Land.
If he would rich and frugal be,
The *Dutch* will teach him preſently.

6. Your Mind is ſullen, Sir, at beſt;
In *Teague-land* then take up your Reſt.
All Countries are to her the ſame;
She ne'er will leave the wanton Game.

7. Madam, I plainly do foreſee,
No Climate will with you agree.
As the beſt Ways he does contrive,
In any Country he will thrive.

8. The beſt for him is *Italy*,
There's Whoring by Authority.
In *Germany* ſhe will do well,
If ſhe know how to buy and ſell.

OF PALMESTRY.

Palmestry, or, as some call it, *Cheirmancy*, (the first being derived from the *Latin*, and the last from the *Greek*) is, *The Art of Knowing the Disposition, Inclination, Temper, good and bad Fortune, &c. of any Person by the Lines or Signatures of the Hands.*

To render this *Art* more plain and intelligible the Reader must necessarily know, that as there are seven Planets, or *wandering Stars*, which have great Influence over all sublunary Bodies in general, so likewise they have their material and significant Position in the Hands of every Person. These Planets are characterized, or marked thus, *viz.*

Saturn ♄	*Mars* ♂	*Venus* ♀	*Luna* ☾
Jupiter ♃	*Sol* ☉	*Mercury* ☿	

The Reader must also know that there are twelve cœlestial or heavenly Signs in the *Zodiack*, the Knowledge of which will be absolutely necessary towards the attaining this Art, and they are as follow, *viz.*

Aries ♈	*Cancer* ♋	*Libra* ♎	*Capricornus* ♑
Taurus ♉	*Leo* ♌	*Scorpio* ♏	*Aquarius* ♒
Gemini ♊	*Virgo* ♍	*Sagitar* ♐	*Pisces* ♓

There are also seven Lines or Parts of the Hand, which is the principal Part as to Palmestry, *viz.*

1. The

1. *The Table-Line, or Line of Fortune.*
2. *The Middle Natural Line.*
3. *The Line of Life, or of the Heart.*
4. *The Line of the Liver or Stomach.*
5. *The Sister-Line of the Line of Life.*
6. *The Percussion of the Hand.*
7. *The Wrist.* Of these Lines four only are principal.

Is is absolutely necessary to know and distinguish these Lines from each other, and before we come to an Explanation thereof, we will give a Description of the Hand.

Anatomists divide the Hand into three Parts, *viz.* the Wrist, the Body of the Hand, and the Fingers: But in *Palmestry*, the first of these three Parts is called the *Palm*, or Plain of *Mars;* the second is called the Hollow of the Hand, which extends from the Extremity of the other Side of the Thumb towards the little Finger, which is *Palmestry* is called the Mount of the Hand, or of the Moon; the third is the five Fingers, noted by their Names thus: *viz. Pollex, Index, Medius, Annularis, Auricularis.* The *Pollex* or *Thumb*, being the first, greatest, and strongest, is dedicated to *Venus*, and marked thus, ♀; the next is called *Index* or *Fore-finger*, because we generally make use of it when we point at any Thing, and this Finger is attributed to *Jupiter*, with this Character, ♃; the *Medius*, or *Middle-finger*, is so called, because it is placed in the Middle of the rest, and is dedicated to *Saturn*, and has this Mark ♄; the *Annularis*, or *Ring-finger*, is so called, because a Ring is generally worn upon it, and is dedicated to the Sun, with this Mark ☉; the *Auricularis*, which we call the *Little-finger*, had this Name given to it by the *Romans*, because it is generally used in picking the Ears, and is attributed to *Mercury*, with this Characteristick ☿.

Now

Now ever one of theſe Fingers have certain Riſings at their *Roots* and *Baſes*, which in *Palmeſtry* are called *Mounts*, and attributed to the *Planets*; to which is added that viſible Fleſh which is, and belongs to the *Percuſſion* of the Hand.

The four principal Fingers have twelve Joints or Ligaments, to which are attributed the twelve Signs of the *Zodiack*, as may be ſeen in the following Figure.

We muſt obſerve, that every *Mount* ſignifies and denotes ſomething of ſpecial Conſideration; as that of *Venus*, Love; that of *Jupiter*, Honours; that of *Saturn*, Misfortunes; that of *Mercury*, Arts and Sciences; that of the *Sun*, Riches; that of *Mars*, military Archievements; and that of *Luna*, or the *Moon*, Afflictions and Diſeaſes of the Mind.

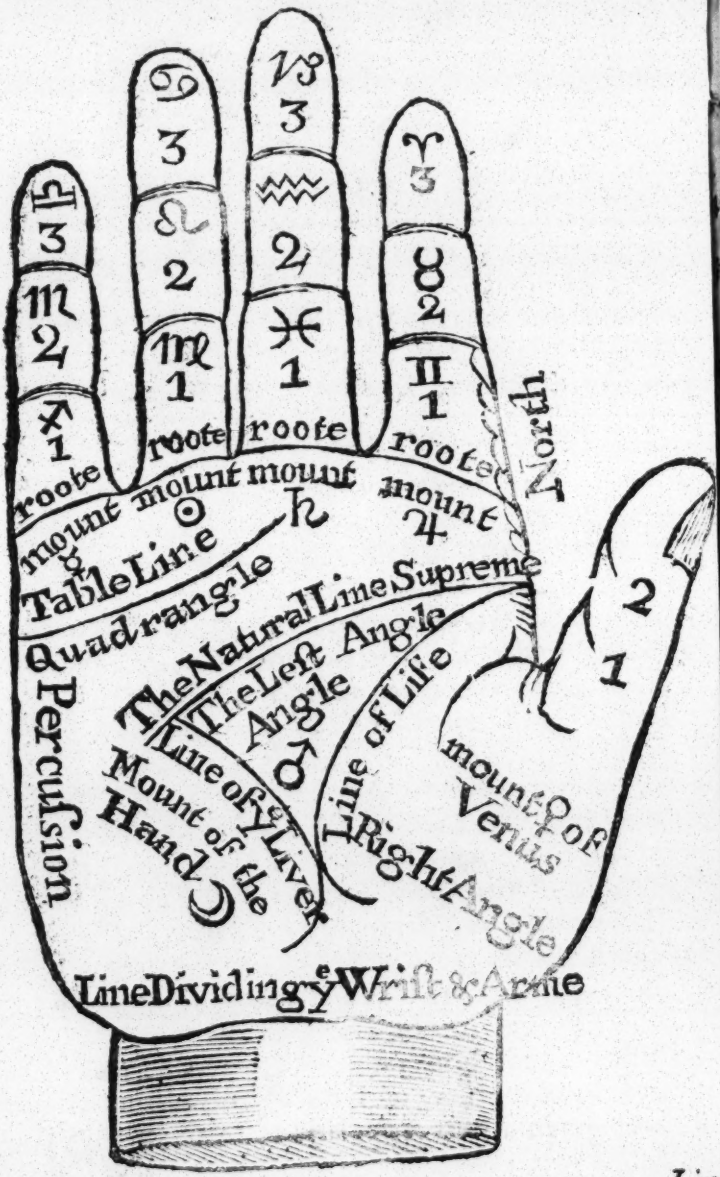
The Explanation of the following Figure.

Here viſibly appears the general Diviſion of the hand, according to Art, *and alſo the proper Names of the Parts thereof, from the* Roots *of the Fingers to the* Line *which divides the* Wriſt *and the* Arm. *The* Tuberculum *is a Term appropriated to the* Mounts, *being placed under the* Roots *of the Fingers, and is that Part which is higher than the* Mount. *It is ſometimes found towards one Finger, ſometimes between the Fingers, and ſometimes in the middle of the* Mount. *The Back of the Hand is the oppoſite Part of the* Palm, *and the Back of the Fingers are to be underſtood in the ſame Manner. The* Quadrangle *of the* Table, *and the Space between the* Natural *and* Vital Line *called the* Triangle, *are here plainly demonſtrated.*

I obſerved before, that the *principal* Lines of the Hand are but Four in Number, and as they are the Grounds of Prediction or Fore-knowledge; ſo by reaſon of the Diverſity of their Signification: Authors have given divers Appelations, to them, *viz.*

A Hand,

A Hand, wherein is represented the Planets, *Signs of the* Zodiack, *Lines*, Mounts *and* Roots, *&c.*



1. *Line*

Linea Menſalis, the *Table Line*, becauſe from one Part it conſtitutes the Table of the Palm.

——*Fornnæ*, the *Line of Fortune*, as having the moſt general Signification of good and evil Accidents, in reſpect to our Temporal Eſtate.

——*Neceſſaria*, the *neceſſary Line*, becauſe it is chiefly concerned in the opening and exerciſing of the Hands and Fingers.

——*Martis*, the Line of *Mars*, becauſe it denotes Evil, Envy, Treachery, &c.

——*Veſicalis*, ſeu *Renalis*, the Line of the *Bladder* or *Reins*, becauſe it demonſtrates the Pains and Diſeaſes belonging to thoſe Parts.

——*Generativa*, the Line of *Generation*, becauſe it has the Sign of the Power of Generation.

——*Epidemica* ſeu *Peſtifera*, the *Epidemical* or *Peſtiferous* Line, becauſe ſometimes it denotes Death by the Peſtilence, or a contagious Diſeaſe.

——*Thoralis Teſticulorum*, ſeu *Spermatica*, as having the Signification of the Teſticles, Seed, and Inſtruments of Generation.

Secondly, the ſeveral Denominations of the *Linea media naturalis*, or the *middle natural Line*.

Linea Cerebri, the Line of the *Brain*.

——*Capitis* ſeu *Cephalica*, the Line of the Head.

——*Vivifica*, ſignifying Activity and Vivification.

——*Proſperitatis*, the Line of Proſperity,

——*Sinistra Trianguli*, the Line conſtituting the left Angle.

Thirdly,

Thirdly, the *Linea Vitalis*, or Line of Life, h
theſe Appellations.

1. *Linea Cordis* or *Cardiaca*, the *cordial* Line, or Li
of the Heart.
2. ——— *Temporalis*, the *Temporal*, or Line
Time.
3. ——— *Dextræ trianguli, ſupreme*, the Line of t
right and *ſupreme Triangle*.

Fourthly, the Line of the Liver has theſe Appe
lations:

1. *Linea Hepatis* ſen *Hepacica*, the Line of the L
ver, ſhewing the Conſtitution of it.
2. ——— *Stomachi*, the Line of the *Stomach*.
3. ——— *Baſis Trianguli*, the Baſis of the *Triangl*
for this Line being joined to the oth
before, conſtitutes a Triangle in t
Hand, and this is the Foundation of it.

A Table of Palmeſtry.

IN all the Lines of the Hand we muſt eſpecial
obſerve.

1. Their Quantity in Longitude, Extent and Pr
fundity, *viz.* Length, Breadth, and Depth
Crookedneſs, and Straightneſs.
2. Their Quality in Colour and Figure, in Referen
to Shape and Complexion.
3. Their Action in Reference to other Lines,
Touching or Cutting.
4. Their Paſſion in Relation to other Lines, as bei
touched or cut by them.
5. Place and Poſition.

The Lines of the Hand are principally.

The Line of the Heart, which is that of Life, which is referred to the *Sun*.
The Cephalick Line, and Parts, which is the middle natural Line, to the *Moon* and *Jupiter*.
The Line of the Head to *Mercury*.
The Table Line, or Line of *Fortune*, to *Jupiter*.
Venus's Girdle, to *Venus*.
The Line of Death, or finister of the Line of Life, to *Saturn*.
The Percussion, to the *Moon* and *Mars*.
The Wrist is referred to *Mars*.

There are Lines of an inferiour Degree, which are not found in every Hand, and they are,

The Way of the *Sun* or *Solar*.
The milky Way, or *via cumbusta*.
The Way of *Saturn*.

The Description of, and Situation of these Lines.

The Line of the Heart, or Life, incloses the Thumb, and separates it from the Plan of *Mars*.
The middle natural Line begins at the Rising of the Fore-finger near that of Life, and ends at the Mount of the *Moon*.
The Line of the Liver begins at the Bottom of that of Life, and reaches to the Table Line, making this triangular Figure △.
The Table Line, or Lines of Fortune, begins under the Mount of *Mercury*, and ends near the Fore-finger and Middle finger.
Venus's Girdle begins near the Joint of the Little-finger, and ends between the Fore-finger and Middle-finger.

6. The

6. The Percuſſion is between *Venus* and the *Moon* alſo called the *Ferient a feriendo*, from ſtriking.
7. The Wriſt contains thoſe Lines, which ſepara the Hand from the Arm, called *Ra ſcetta*.

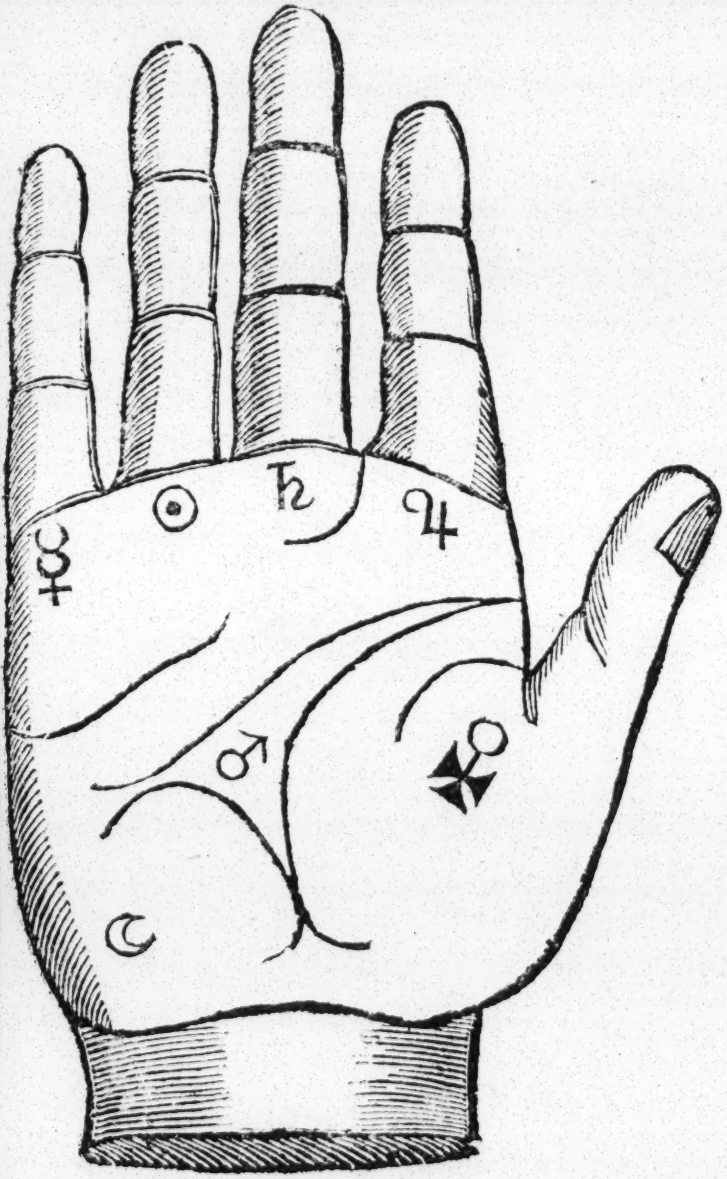
See the following Figure.

Obſerve, that if the Letter A be found in th Place of *Saturn* ♄, (as in this Mount or Line) i denotes that the Perſon will be covetous.

If ♄HXE be found there, it predicts that th Perſon will be laborious during Life; that he wi be rich, and live well in old Age; that he will b deemed wiſe, and obtain the Favour of great Pe ſons, but let him beware of his Kinsfolks, who wi endeavour ro perſuade him to make over his Eſta to them, and if they can obtain that Point, wi prove ungrateful.

If the Letter A, or ſuch a Mark be found in th Place of *Jupiter* ♃, the Perſon will prove hone wealthy, and a good Friend: If the Letter B is foun there, he will be powerful, rich, fortunate, belove by Kings and Princes. If ſuch a b is found, he wi be rich, religious, and much eſteemed. If C b found, he will be General of an Army. If D b there, it denotes Perfidiouſneſs in all the Party's A tions, and committing Inceſt. If the Letter E b found, or ſomething like it, he will be enriched b Women, but hated by his Parents. If F appears, h will be a Stateſman, grave, wiſe, fortunate in Cou ſel, and be loved by his Superiours. If G be foun he will be a Man of Luxury, eſpecially towar Women, but preſerve his Reputation among his A quaintance. If the Letter o or ſuch a Character △ be ſeen, he will be wiſe and diſcreet, have a pe netrating Judgment, underſtand Arts and Scien be extreamly loved for his Merits, be rich, and hav truſty Friends all his Life.

The Signification of the Planets in the Hand.



If the Letters A *a* in any of the Significations of *Mars* ♂, the Perſon will be hard hearted, much given to Anger and Paſſion, and prove unmerciful. If B *b* be found, he will be rich, be loved by Princes, and have a great Poſt in the Army. If C be found he will be an expert Maſter in *Geometry* and other Sciences, yet be a Sufferer by Grief, or a Fall from an high Place. If the Letter *d*, he will injure his Father, be ſplenetick, and afflicted with Aches in his Joints. If the Letter E appears, he will be litigious, and ſuffer much by it, keep Company with lewd and vile Women, and if he gets a loving Wife, will go near to break her Heart. If the Letter F be found, the Perſon will be crafty, falſe, a Liar, a Traytor, and ſuffer much thereby. If G, he will be a Thief, and commit many abominable Actions.

If the Letter A *a* be found in the Places of the *Sun* ☉, the Perſon will be happy; but if they are not perfect, then judge the contrary. If the Letters B *b* are there, they denote the Perſon to be ingenious, to have a good Wit, to be advanced to high Stations, and univerſally beloved. If the Letter C appears, it prognoſticates Pain, Loſs of Eyes, ſudden Death, and that the Perſon will do Miſchief to his Father. If it be like the Letters D *d*, they denote Power, Riches, and Preferment. If the Letter E, it ſhews that the Perſon will have a large Inheritance, but addicted to Venery and ſodomitical Practices. If the Letter F, it foretels Wiſdom, a good Memory, and the Perſon will underſtand Arts and Sciences. If G *g*, the Perſon will be given to Mirth, keep great Company, yet be ſubject to Surfeits, and Pain of the Head and Stomach. If ſuch an *O*, or ſuch a one ○, be found in the Mount of the *Sun*, they denote Honeſty, Riches, that the Perſon will be an Inventor of Arts, beloved by Women, and will ſuffer by them.

If A *a* be found in the Place of *Venus* ♀, he is unfaithful, will love poor, beggarly, ſick, and unwholeſome Women, and will receive Damage from them. If the Letter B, the Perſon will be happy, in marrying into a noble Family, by which he will get Riches and Honour. If C be found there, it denotes the Perſon to be a Fornicator, and will commit Lewdneſs with his near Relations, and at laſt marry one whom he knew before. If the Letter D *d*, he will be an Expounder of Dreams, a Searcher of hidden Secrets, will ſpeak Truth, and love Travelling. If the Letter E be found, he ſhall be fortunate in all Things, and receive Joy and Content from Perſons of Quality. If F, he will diſpatch much Buſineſs, and be the better for it. If G be found, he will receive much Joy and Good by Women.

If A *a* be found in the Place of *Mercury* ☿, ſuch Perſons will be inquiſitous, ſearch after Secrets, and ſtudy to find the Philoſopher's Stone, and receive great Prejudice thereby, they will be ſlow of Speech, of a perverſe Mind, rail againſt others, and do that to their Neighbours which they would not have done to themſelves. If B is found there, they are Merchants, fair and honeſt Dealers, and will have clear Subſtance. If C be found they will neglect their own Good and Welfare, be given to Sports and Games, be learned in the Tongues, write well and compoſe falſe Things, and perform excellent Concluſions by their own Induſtry. If D be there, they are wiſe Men, Doctors in Sciences, particularly *Aſtronomy* and *Aſtrology*, but if that Letter be unapely, and of an ill Colour, they are poor, will do great Things in Youth, be rich after middle Age, ſuffer Pain at the Stomach, and other Parts, and love Magick Arts. If E, they are religious, will be Womens Taylors or Stay-makers, or buſy themſelves in Pictures. If F be found, they are expert and excellent Searchers into Nature, and have great Know-

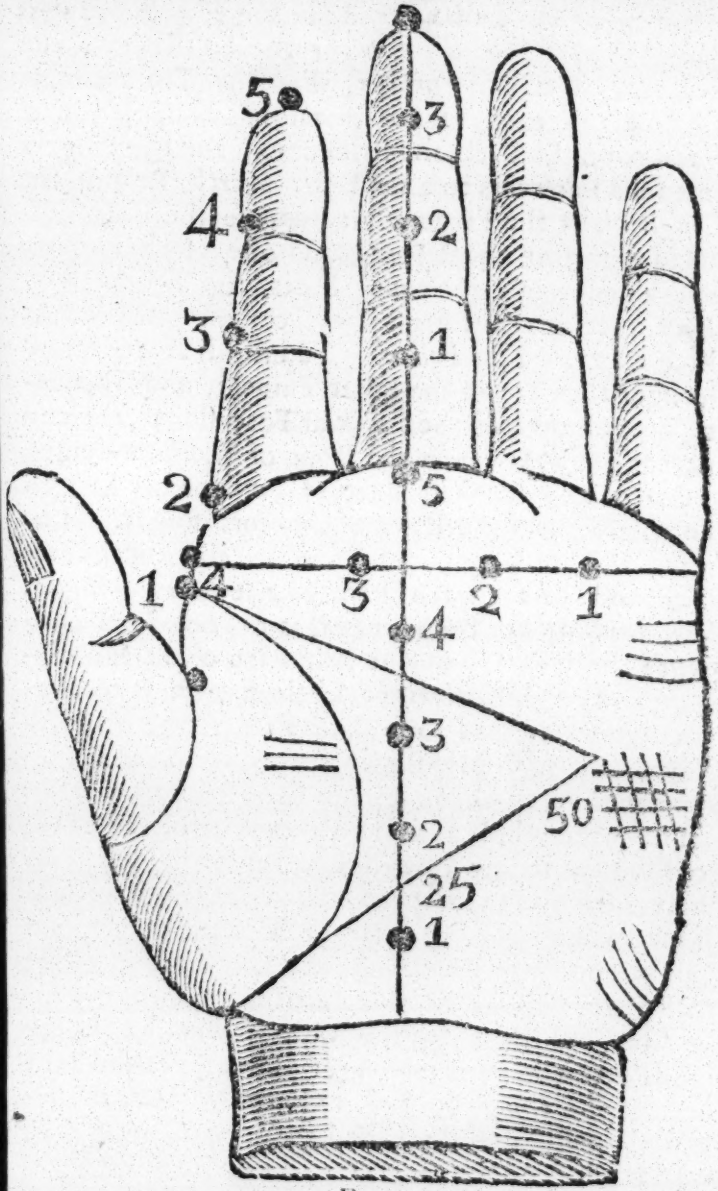
ledge in Philoſophy. If G G *g*, they are of good Life and Underſtanding, loving little Children, little Women, *&c.*

They who are of the Nature of the *Moon* ☽, and have this Character X in the Quadrangle, will be poor in Youth, extreamly rich after middle Age, and then be reduced to Poverty, they love a quiet Life, and are eaſy to believe and truſt their Acquaintance with Secrets. If A *a* be found there, they denote Sickneſs, and thut the Perſon will conſume his paternal Inheritance. If B *b*, they are fortunate, religious, and love People that are ſo. If C, they are ſubtle, bold, ſubject to weak Eyes, will have a long and tedious Sickneſs, or be taken off by ſudden Death. If D *d* be found, they will be Intermeddlers, have ſore Eyes, and Pain in the Stomach. If E *e*, they will be very much addicted to Luſt. If F, they will ſeek their Fortunes, be faithful, and of good Condition. G *g* betokens Greatneſs and Nobility, but if they are imperfect, they foretel many Diſeaſes.

Pleaſant and profitable Rules to know the Dimenſion of the Hand to every Uſe and Signification, touching Life, Death, Sickneſs, *&c.*

A *Due* Proportion in the *Hand*, as to the Parts thereof, ſignifies Courage, good Fortune, *Equality* of Temper, and a healthful Conſtitution; which *due* Proportion is thus demonſtrated. The Palm of the Hand tranſverſely under the Roots of the Fingers ought to be divided into four equal Parts, beginning at the out-ſide of the root of the Auricular Finger as you ſee in the Figure following, to which Proportion the Middle-finger is to anſwer in length, ſetting your Compaſs in the Root thereof at the Figure 5, and to the aforeſaid Parts, the Palm of the Hand, from the Root of the Middle-finger to the Root of the Thumb, is to anſwer in juſt Proportion

as you may diſcern in that Line from Figure 1 to 5. And from the Root of the Middle-finger to the *Racetta* or Wriſt, is contained 5 of thoſe equal Parts;



ſo that the *Length* of the Hand exceeds the *Breadth* in juſt Proportion one equal Part, as you may ſee in the Figure: To which Proportion of 5 Parts, the Altitude of the *Index* or Fore finger juſt anſwers from the End of the Finger to the Root of the Thumb. Obſerve *further*, that the Thickneſs or Groſſneſs of each Finger (meaſured as laying your Hand upon the Back; the Palm open, and the Fingers extended) anſwers to almoſt the *fourth* Part of the *Longitude* of the Finger: As, ſuppoſe the Finger divided into *four* equal Parts, and one of thoſe Parts ſubdivided into *eight* equal Parts, the Thickneſs of the Finger does anſwer to, and contain juſt ſeven of thoſe Parts. The *Pollex* or Thumb is thicker and ſtronger than any of the other Fingers, and this being bowed towards the *Index* or Fore-finger, the end thereof ought to touch the Root of the Fore-finger, and to exceed one half Part of Four of the Length thereof, beyond the Root of the Fore-finger. The *Index* or Fore-finger is to contain in Length three Parts and one fourth Part of the Middle-finger. The *Annularis* or Ring-finger, is to contain in *Longitude* three Parts and one half Part of the Middle-finger. The *Auricularis* or Little-finger, is to contain two Parts and one half Part of the Middle-finger, the ſaid Middle finger being divided into four equal Parts, as the Figure demonſtrates. Thus you have the whole and due Proportion of the hand, from which if any one differs more or leſs, he ſwerves from the true proportionate Quantity, and alſo from the right *Medium* of Temperament and Qualifications, as well as Quantity. *Laſtly*, in the laſt Figure, behold the true Menſuration of the *Liver-Line*, which keeps no due Proportion in the Hand, but is ſometimes longer, ſometimes ſhorter; therefore ſet the Foot of your Compaſs in the utmoſt End of the Line of Life, and turn the ſame to the Liver-Line, keeping the Foot of the Compaſs fixed

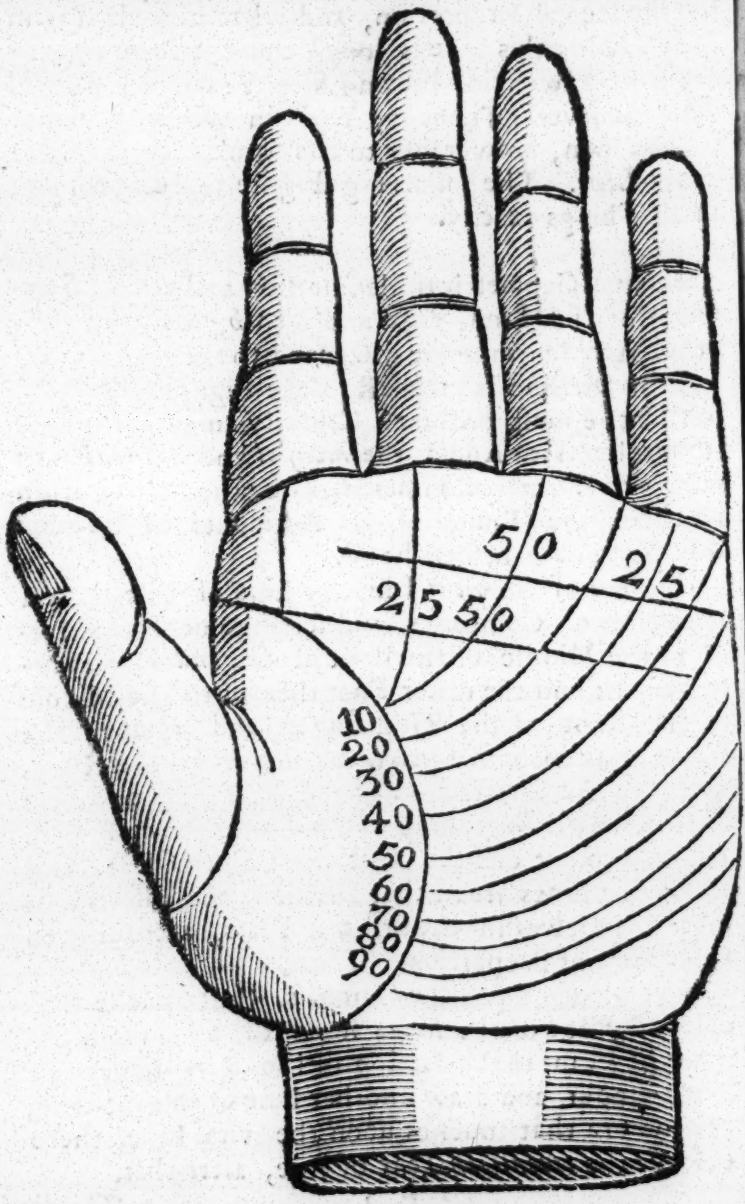
on the Line of Life, and divide that Proportion into two equal Parts, counting to the First 25 Years, beginning at the Line of Life, and twenty-five Years for the second Proportion, and what exceeds, (as in some Hands this Line is long) count it according to the same Proportion beyond fifty Years, which will shew the several Times and Years in which Accidents will happen, answerable to the Significations of the *Liver-Line*. The following Figure will inform you in all Things exactly.

From a Geometrical Mensuration and perfect *Symmetry* of the Hand, *Life* and *Death*, *Sickness*, and other Accidents may be discerned to the true Time; and this Division is manifest in the Figure following, so that the most ordinary Capacity may with Ease comprehend it. And as the *mensal* and *natural* lines are *symmetrically* considered, so by the Mensuration of them, the Times of all Accidents of Fortune may be known before-hand.

1. *First* of the *vital* Line, or Line of Life, take a neat Pair of Compasses, and setting one Foot thereof in the Middle of the Root of the *Index* or Fore-finger, extend the other Foot thereof to the Middle of the Root of the Ring-finger, and remove the Point of the Compass from the Root of the Ring-finger to the Contraction of the vital Line, and that Space from the Beginning of the Angle to the Figure 10, shall point out the first ten Years of Life, and look what Lines are in that Division, the Effects will shew themselves in the first ten Years, according to that Time of Proportion. Then,

2. *Secondly*, Open the Compass, (letting the End upon the Root of the *Index* stand still fixed) and extend the Point to the parting of the Ring-finger and Little-finger, and draw another Line Quadrant-wise, and where that touches upon the vital Line, there observe the *twentieth Year* of Age, after that,

3. *Thirdly*, place the Point of the Compaſs next in the midſt of the Root of the Little finger, and where that touches the vital Line, is the Dimenſion of thir-



tyYears, which, according to the beſt Maſters in this Science, falls in the Midſt of the vital Line, ſo that there will appear a perfect Geometrical Proportion from this Point to the Wriſt, and from this Part to the *ſupreme* Angle the Beginning of the *vital* Line.

4. *Fourthly*, Fix the Foot of the Compaſs in the Midſt of the Root of the Fore-finger, and extend the Point to the Out-ſide of the Little-finger, and draw a Line to the Line of Life, over the *Percuſſion* of the Hand, and this ſhall demonſtrate the fortieth Year of Age.

5. *Fifthly*, (which ought to be chiefly obſerved) the Compaſs being fixed as before, extend the other Part to the End of the *Menſal* or Table Line, and draw a Line over the Percuſſion of the Hand, to contract or touch the Line of Life, and this Point ſhall make the fiftieth Year of Age.

6. *Sixthly*, The Foot of the Compaſs being fixed as before, conſider upon the Out-ſide of the Percuſſion of the Hand, juſt the ſame *Amplitude* of Space that was between the Years 50 and 40 before, and from that Part draw a Line to the Line of Life, and where that Point touches, there mark the *ſixtieth* Year of Life, which Method, tho' it will make unequal Proportions in the Line of Life, yet it muſt be allowed, for it will conſtitute diſtinctly the Years, as may be ſeen in the foregoing Figure.

7. *Seventhly*, In the next Place, if a third Part of the Amplitude be taken away upon the Line of Life, (that is) if by removing your Compaſs from the Point ſixty Years, the Space of two Thirds further upon the Line of Life, there you muſt note the 70th Year, and by removing two Thirds further from that, you ſhall obſerve the 80th Year; and by removing the Foot of the Compaſs two Thirds more of the laſt Dimenſion, ſhall make the Bound of the 90th Year, and ſo on to the hundredth or more, if ſuch Age be in the Hand

The Measure of the *vital* Line being thus demonstrated, as you may see in the foregoing Figure, we are next to observe the Geometrical Proportion of the *mensal* and *natural* Lines, as these two differ in Method and Operation from the *vital* Line, so they hold an Uniformity (as to Measure) between themselves, being both to be equally divided (as to their Longitude) into three equal proportionate parts, which Parts respect the three principal Ages of Man, each Part proportionating 25 Years. But here we must cautiously observe, that these Lines are not always to be considered in Measure as they are found in the Hands, but to be considered in Measure, according to their natural proper, and certain Proportion, which they should bear in the Hand, as thus: The middle-natural Line ought to begin at the *supream* Angle, or the *thenar* Part of the Hand, between the Root of the Thumb and the Fore-finger, upon the Middle of the Mount of the Fore-finger, and to be extended quite cross the hand over-against the middle of the Mount of the Little finger, and to end there, and if it be found longer or shorter, it implies Extreams of Fortune. The *Mensal* or Table Line, ought to ascend beyond the Mount of the Middle-finger, and if it be longer or shorter, of greater or less Quantity, it then does not answer to the right proportionate Rules of Mensuration, for the proportionate Measure of the middle natural Line, for the first Age or Term of Years, *viz.* *Twenty-five*, it is to be measured from the Beginning of the Line to the opposite place just against the Middle of the Mount, to the Little-finger, for the *first* 25 Years, and for the next 25 Years, measure from the aforesaid Place of the Middle-finger, over-against the Mount of the Ring-finger, what remains of the Line is to be considered for the remaining Term of Life. The *Mensal* or Table Line is to be measured (for the first 25 Years of Age) from the Beginning thereof on the

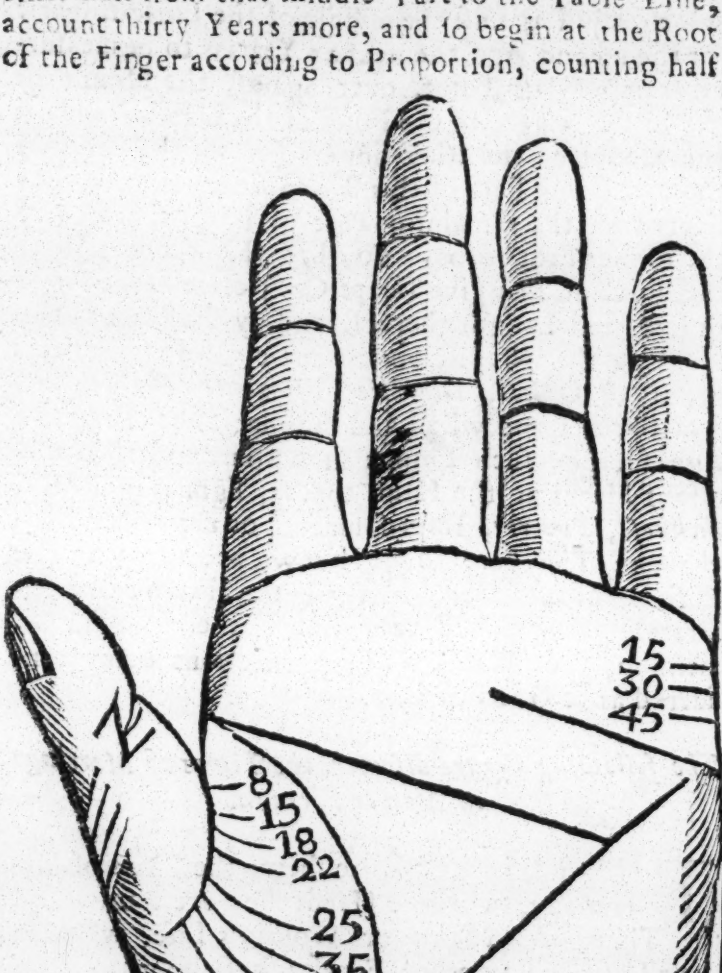
Out-

Out ſide of the Hand, unto that Part of the Line which is juſt againſt the middle of the Little-finger; for the ſecond Age, the next 25 Years is to be meaſured from the laſt Point, over againſt the Mount of the Little-finger, to the Point of the Line juſt againſt the Mount of the Ring-finger, (as in the Figure) the remaining Part of this *Table-Line*, is to be conſidered for the remaining Part of Life, according to the former Proportion. So that this proportionate Menſuration may give an apt Conjecture of the Times of Life, and Length thereof, and by the Help of this Menſuration, Predictions are made, and Judgments given of *Offices*, *Dignities*, *Honours*, *Riches*, and *good Fortune*, and when and in what Time of a Man's Age ſuch or ſuch Things ſhall come to paſs; and alſo if Marks in the Hand appear, ſignifying *Death*, *Sickneſs*, *Poverty*, Impriſonment, or any other Miſchance: They are to be known according to the Poſition of the ſeveral Marks in the Hand, commenſurately proportioned according to the aforeſaid Dimenſion, their Places and Significations being conſidered as to Good or Bad.

The following Figure diſcovers the Times of Marriage in Man or Woman.

THE following Figure ſhews the Lines of Matrimony, in whoſe Hands they are found, and the Time of a Man's or Woman's Life, wherein their Love and amorous Fancies ſhall be manifeſted, and the Times of Marriage celebrated, if, according to this Example, you meaſure the Parts, which are capable of Menſuration. As firſt, according to the Example following, conſider the Space between the Little-finger and the End of the Table Line upon the Mount of *Mercury*, not on the Edge or Outſide of the Hand, for that is a great Miſtake, and account the Middle of the Mount to 30 Years; and on the

other half from that middle Part to the Table Line, account thirty Years more, and so begin at the Root of the Finger according to Proportion, counting half



of the firſt half fifteen Years, and ſo according to Proportion, 10, 18, 20, 25, &c. obſerving what Year, according to this Proportion, touches the firſt Line, and then is the Time of the Marriage. If more Lines appear, meaſure from 30 to 35, 40, 45, and all Years between, and according to this Proportion, you ſhall note out the Times of a ſecond, third, or fourth Marriage, if any ſuch Thing be deſigned in Nature, it may be thus known by counting from Year to Year. For the more manifeſt and clearer Demonſtration of the Thing, we have added the Diviſion and Expoſition of the *Line of Life*, in reference to this Buſineſs of Marriage, which is to be meaſured as you ſee in the foregoing Figure, and as the Lines are found upon the Mount of *Mercury*, according to this Proportion of the *Line of Life*, is the Time wherein ſuch a Signification ſhall obtain its Effect, *viz.* Marriage or Marriages will be accompliſhed, according as the Lines anſwer the proportionable Menſuration of Age.

Particular Rules for the Hands.

THE Hands being as it were the *Looking-glaſſes* of the Mind, whereby we diſcover the Affections and Paſſions of the Soul, we ſhall give our Judgements thereon with as much Brevity as poſſible.

If you find any Lines at the Top of the Fingers, beware of drowning or falling into Water.

If you find two Lines under the Joints of the Thumb, it denotes a large Eſtate; if there be but one, the Perſon will not have much Wealth, and if they be great and apparent, the Party has ſome Wealth, concerning which he will have ſome Law-Suits.

If between the Joints of the Thumb there are two Lines ſtretched out, and wellunited, the Perſon will

be

be a Gameſter, and thereby endanger his Life; bu
if they are disjoined, or winding and crooked, h
will fall into the Hands of Thieves.

A Woman that has Lines at the Root of th
Thumb upon the Mount of *Venus*, will have ſo man
Children, if they verge towards the Outſide of th
Hand, ſo many Men will have to do with her, o
marry her.

A Hand that has two Lines joined together, with
in, under the laſt Joint of the Thumb, it denotes Dan
ger by Water, but if they are pale, it ſignifies tha
it has happened in Childhood, or will happen late
but if theſe Lines are without, they threaten ſom
Loſs by Fire.

If the firſt Joint of the Thumb has a Line that
joins to it within from the Part of the Fore-finger
the Perſon will be hanged; but if the Table Lin
be united without, and not within, the Man will
loſe his Head; and if it be invironed all about h
will be hanged.

When the Table Line is crooked, and falls betwee
the Middle and Fore-finger, it denotes Loſs and Ef
fuſion of Blood.

When you find upon the Mount of the Thumb
called the Mount of *Venus*, certain Lines thwarting
from the Line of Life to it, the Perſon is luxurious
and will be hated by his Friends and Superiors, bu
when you find two Lines near the Thumb fair an
apparent, they denote great Wealth.

The Mount of *Venus* ſwelling up or high in th
Hand, ſhews the Perſon to be luſtful and unchaſte

If the Line of Life be ſeparated, or divided int
halves, the Perſon will receive a Wound in his Bod
by a Sword.

If the Palm of a Woman's Hand be ſhort, and th
Fingers long, ſhe will ſuffer much Pain in Labour
the Reaſon is, becauſe the privy Parts are narrow
and the one is the Reſemblance of the other.

A Hand

A Hand ſomething long, and the Fingers thick, denote the Perſon to be of a phlegmatick Complexion, idle, ſlothful, but modeſt.

If the Palm of the Hand be long, and the Fingers well proportioned, and not ſoft, but rather hard, it denotes the Perſon to be ingenious, but changeable, and given to Theft and Vice.

If the Hand be hollow, ſolid, and well knit in the Joints, it predicts long Life; but if over thwarted, it then denotes ſhort Life.

He whoſe Hand is according to the Quantity of his Body, and the Fingers too ſhort and thick, and fat at the Ends, will be a Thief, a Lyar in wait, and addicted to all Manner of Evil.

When the Palm of the Hand is longer than the due Proportion requires, and the Fingers more thick, by how much they are the more ſhort, it ſignifies that the Man is proud, idle, negligent, and ſo much the more by how much the Hand is more brawny.

Great and long Hands betoken a great Spirit, Liberality, good Conditions, Craftineſs, but the Perſon will be a good Counſellor, and faithful to his Friends.

A Hand ſhorter than it ſhould be, according to the Proportion of the other Members, ſhews the Perſon to be a great Talker, a Glutton, inſatiable, and a Cenſurer of other Mens Actions.

He whoſe Fingers turn backwards, is an unjuſt Perſon, ſubtle, ingenious; and the more neat his Fingers ſeem to be, (as being more dry) the more he is miſchievous, and an Enemy to Virtue. Beware of ſuch Servants the Lines of whoſe Joints are all alike.

He whoſe Fingers are well united and cloſe, ſo that the Air can hardly paſs between them, is a curious Perſon, and very careful of his Affairs.

When the Fingers are retorted at the higheſt Joint, and

and turned backward orderly, the Perſon will emulate others, and be a profeſſed Enemy to Vice.

He whoſe Fingers are in ſuch a Manner, that they ſeem to ſtrike againſt one another, as if he were beating a Drum, is changeable in his Thoughts, and has a bad Opinion of other People.

Obſerve the Finger of *Mercury*, that is the Little-finger, if the End of it exceed the Joint of the Ring-finger, ſuch a Man will rule his own Houſe, and his Wife will be pleaſing and obedient to him, but if it be ſhort, and reach not the Joint, he will have a Shrew, and ſhe will wear the Breeches.

Which of the Hands is the propereſt to look into, from whence you may form your Judgement, &c.

HE that practiſes *Palmeſtry* ought to look into the *Left Hand*, and there find the Foundations of his Predictions; for all the Veins of this Hand and Arm, and the Lines of them go to the *Heart*, which is the Magazine of Life, and the Seat of all Deſires, Affections, and Paſſions. And he need not look for any Thing elſe in the Right-Hand, (and then only on the Wriſt) but the number of Years, and Diſeaſes the Perſon will have. But we muſt caution the Practitioner to obſerve well the Temper and Conſtitution of the Perſon, before he makes an Inſpection, otherwiſe he may be deceived. As for Inſtance, he muſt take Care that the Body be not tired or fatigued with too much Action; for Action by Heat draws the Blood from its due Centre to the Circumference, and extreams Parts of the Body, and ſo by Extenuation the natural Heat is exhauſted. Be cautious alſo of the Brawny Part of the Hand, if it be attracted by Labour or otherwiſe; for this clouds the Lines, and renders them not very perceptible. Examine not the Hands of Children under four Years of Age, for they being governed

verned by the *Moon*, the Subſtance of the Body is fluid, uncertain, and apt to receive various Forms, by reaſon that the Temperament, and Conſtitution is ſubject to alter. It is not ſafe to judge when the Perſon is faſting, or abounds with Drunkenneſs and Gluttony, or when overtoiled with Labour. Obſerve a fit Temperament, and you may ſafely conclude your Judgement; but beware of the Perſon's being diſordered through Fear, Paſſion, over-much Joy, Anger, Exceſs of Sorrow, Wrath, Fury, and eſpecially Venery; for in theſe Caſes the Body receives a diſordered Impreſſion.

Of the Nails of the Fingers.

Broad Nails ſhews the Perſon to be baſhful, fearful, but of gentle Nature.

When there is a certain white Mark at the Extremity of them, it ſhews that the Perſon has more Honeſty than Subtlety, and that his worldly Subſtance will be impaired through Negligence.

White Nails, and long, denote much Sickneſs and Infirmity, eſpecially Fevers; an Indication of Strength, and Deceit by Women.

If upon the White, any Thing appears at the Extremity that is pale, it denotes ſhort Life by ſudden Death, and the Perſon to be given to Melancholy.

When there appears a certain mixt Redneſs of divers Colours at the Beginning of the Nails, it ſhews the Perſon to be cholerick, and very quarrelſome.

When the Extremity is black, it is a Sign of Husbandry.

Narrow Nails denote the Perſon to be inclined to Miſchief, and to do Injury to his Neighbours.

Long Nails ſhew the Perſon to be good-natured, but diſtruſtful, and loves Reconciliation rather than Differences.

Oblique

Oblique Nails, ſignify Deceit, and Want of Courage.

Little and round Nails denote obſtinate Anger, and Hatred.

If they be crooked at the Extremity, they ſhew Pride and Fierceneſs.

Round Nails ſhew a cholerick Perſon, yet ſoon reconciled, honeſt, a Lover of ſecret Sciences.

Fleſhy Nails denote the Perſon to be mild in Temper, idle, and lazy.

Pale and *Black Nails* ſhew the Perſon to be very deceitful to his Neighbour, and ſubject to many Diſeaſes.

Red and *marked Nails* ſignify a cholerick and martial Nature, given to Cruelty, and as many little Marks as there are, they ſpeak ſo many evil Deſires.

The following Figure explained.

1. THE natural Line not conſtituting the Angle, but coupled with two Lines, ſhews a Liberality againſt the Perſon's Will, for the Defect of ſome Duty or Payment, but being croſs-cut by other two Lines, denotes Envy and Oppreſſion from Adverſaries.

2. Denotes the Perſon perfidious, a Thief, and poor; and the deeper they are, the more ſure the Prediction.

3. An eminent and excellent Wit, but being cut croſs, an Impediment of Wit.

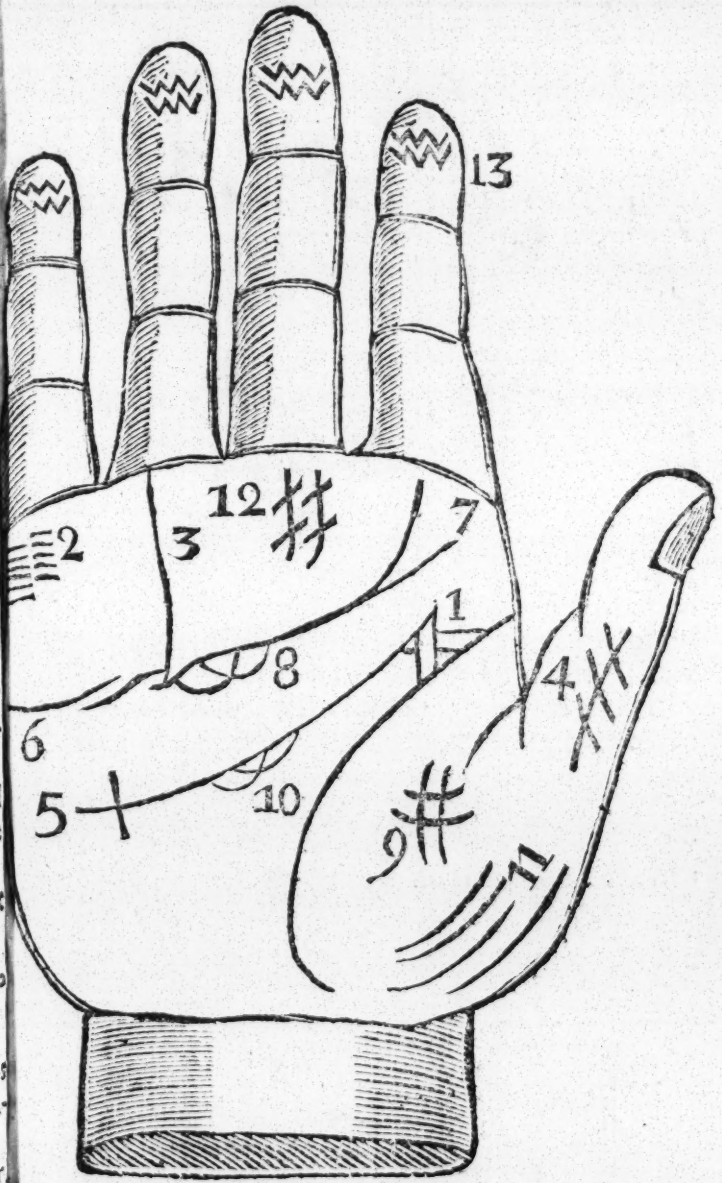
4. Line thus traverſed, ſignify good Parentage, but croſſing downward denote Inceſt.

5. Clearly cutting as x x, denotes Sacriledge.

6. The Liver-Line failing and diſcontinued, ſhews Barrenneſs, unleſs it conſtitute a ſanguine Complexion.

7. The Line forked toward the Middle-finger, ſhew

shews the Party to be double-faced, and not constant; but if both the Branches point at the Forefinger, it denotes hard Labour and Sorrow.



3. Quar

8. Quarrels with vulgar People.

9. Theſe being ſtraight, denote ſo many Wives, but when croſt, they predict a ſingle Life.

10. Quarrels with Prieſts.

11. More groſs than ordinary, and the Party ungrateful.

12. Cut croſs ways, or broken off the Perſon will ſuffer much Pain from the Cholick.

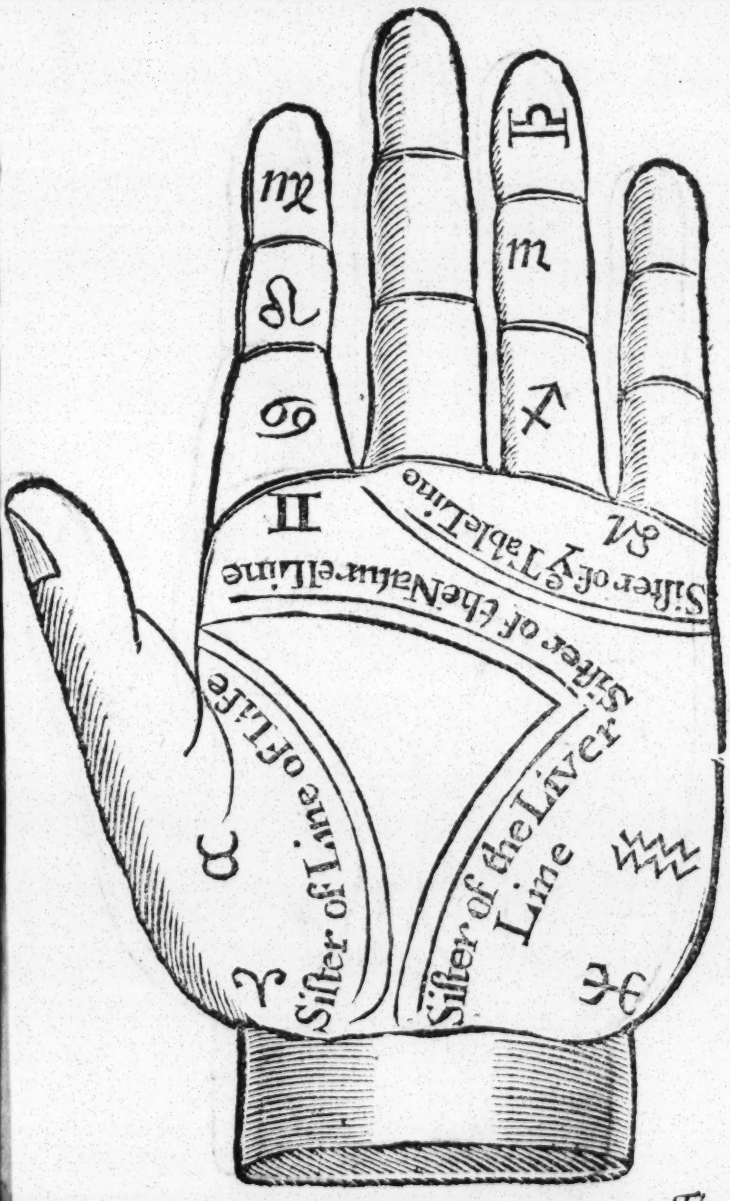
13. To repreſent *Aquarius* in the laſt Joint of the Finger, is Danger of drowning.

Aphoriſms rendring the Senſe of the following Figure.

THE Siſters of the three Lines moſt commonly ſignify Good, and as they the rather confirm the Significations of the principal Line, ſo they help and ſupply the Defects thereof, as if any of the four Line be abrupt, broken off, or impedited. As for Example, if the Line of Life be abrupt and impedited, the Siſter thereof, which is called the Line of *Mars* or of *Death*, continued or joined thereto, preſerves the Perſon from Death, which otherwiſe was ſignified by the vital Line.

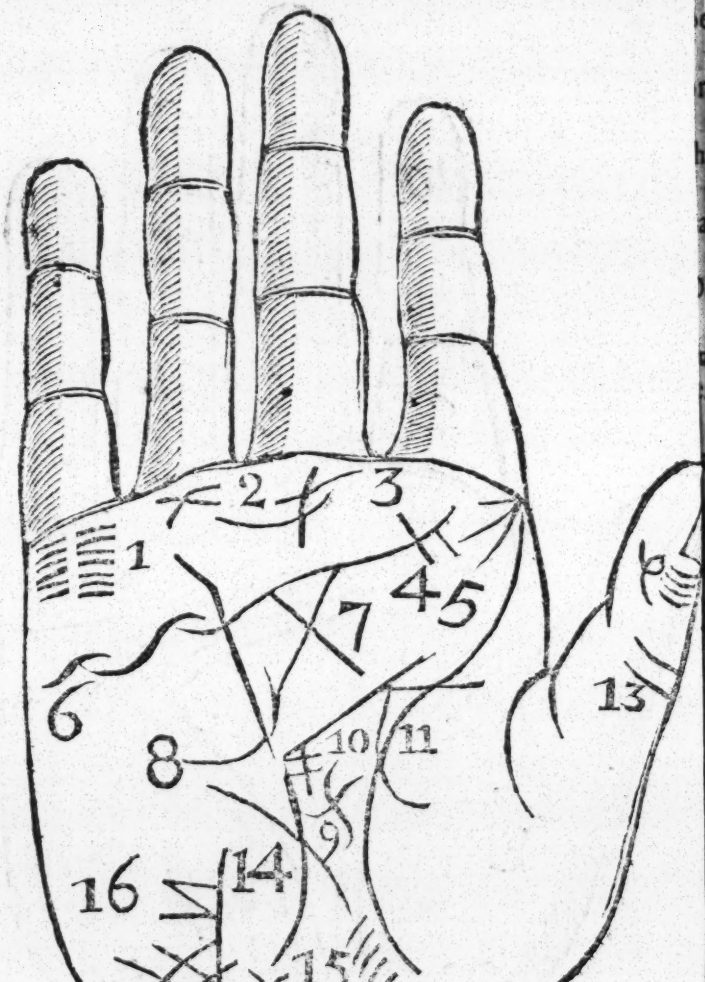
There is often a double Line which accompanies the *vital* Line interiour from the Trine in the Hand, exterior from the Mount of the Thumb.

This by its proper Signification denotes moſt wicked Luxury, and Riches, according to the Length and Poſition thereof.


Sister of Line of Life
Sister of the Liver Line
Sister of the Natural Line
Sister of ye Table Line

Th

The Figure explained.



1. Croſs Lines, and little appearing, denote heft.

2. The Girdle of *Venus*, whole, or divided, cutng the Lines of ♄, ♃, or the *Sun*, hinder Proeaity.

3. The Table Line divided at the Fore-finger, redicts Wounds on the Forehead.

4. From the Beginning of the natural line towards he Fore-finger, intimates Faithfulneſs and Honeſty.

5. The Line of Life inclining near the End as a alf Circle, denotes Pain and Grief of Heart.

6. The Table-Line, like as it were Chains, denotes eath in a ſtrange Country.

7. A Croſs in the Quadrangle between the *Sun* nd *Mars*, ſignifies Labour, Pains, and Care for deending and preſerving ones Degrees and Honours.

8. The natural Line divided, part of it inclining ward the Table Line, denotes ſhort Life.

9. Such a Sign in the Triangle, diſcovers a treaerous, lying, wicked Perſon, who will be puniſhtor her Demerits.

10. The Siſter of the Line of Life, appearing in e Hollow of the Hand, with a Croſs interſecting e Lines, threatens the Perſon with a Fall from on gh to his great Prejudice.

11. The ſupreme Angle not joined, and if a Semicle cut it, beholding the Thumb, predicts Loſs, Hurt of the Eyes.

12. Such a Character near the Nail of the Thumb, dicates a Thief.

13. The interior and exterior Line, making a ircle in the ſecond Joint of the Thumb, denotes anging.

14. A Line from the Waiſt, extending between the nger of the *Sun* and *Mercury*, predicts good Forne.

15. The right Angle or left, appearing evil or unt, denotes a rude, wild, and wandering Brain.

16. Lines

16. Lines ſcattered by the Wriſt, cutting themſelves, ſhews a wicked Perſon, and an evil Death.

Of Venus's *Girdle, and its Significations.*

THE *Cingulum Veneris*, or Girdle of *Venus*, was not much known among the antient Profeſſors of Palmeſtry; and this perhaps might have been the Reaſon, becauſe it is very rarely found in Hands: For, among a thouſand, there are ſcarce four that have it, and happy are they that are without it, for it indicates a monſtrous Uncleanneſs, Fornication, Adultery, *&c.*

But to give a Deſcription of the Girdle of *Venus*, ſo that it may eaſily be diſtinguiſhed from the other Lines of the Hands, we ſay that it is a Semi-circle, which begins between the Fore-finger and the Middle-finger, and ends between the fourth-Finger, and the little one; and this Semi-circle includes within its Circumference the two Mounts of *Saturn* and the *Sun*, and paſſes near the Table-Line, as you will perceive by the following Figure.

He or ſhe that has the Girdle of *Venus* on both Hands, will be extreamly addicted to the Luſt of the Fleſh, and proceed even to Beſtiality, which is a Sin againſt Nature.

When there is ſome Diſſection or Cuttings in this Girdle of *Venus*, on the Part of the fourth Finger, it denotes that the Perſon will conſume his Subſtance among Women; and if theſe Cuttings are under the Middle-finger, the Perſon will loſe his Life in going to, or being among lewd Women. And if any one hears of another being killed in the fooliſh Adventures about wicked and abominable Profligates, we adviſe him to look into the Hands of the unfortunately deceaſed Perſon, and we promiſe he will there find thoſe Cuttings we have juſt now mentioned.

We

We may truly ſay, that whoever has this Girdle of *Venus*, will be given to exceſſive Luſt, Inceſt, Sodomy, Baſtiality, *&c.* unleſs reſtrained by the Fear of God; and if a Woman has it, ſhe will prove a *Meſſalina*, or rather a *Fauſtina*, who may be *weary*, but not *ſatisfied*.

However, when there are two Croſſes upon this Line, and that one is on the Side of the Fore-finger and the other towards the Little-finger, they denote that Vertue has quenched the Vice, that he hath gained a Victory over himſelf, and that Piety and the Fear of God keep him from being vicious.

The following Figure explained.

A. The Space intercepted in the Point, is called the Hollow of the Hand, conſidered from the Line of Life, the Line of the Liver, and the Middle natural Line; ſo that the Line of the Liver with the Natural Line, and the Natural Line with the Line of Life, in like manner are underſtood to be joined together.

B. The Girdle of *Venus*.

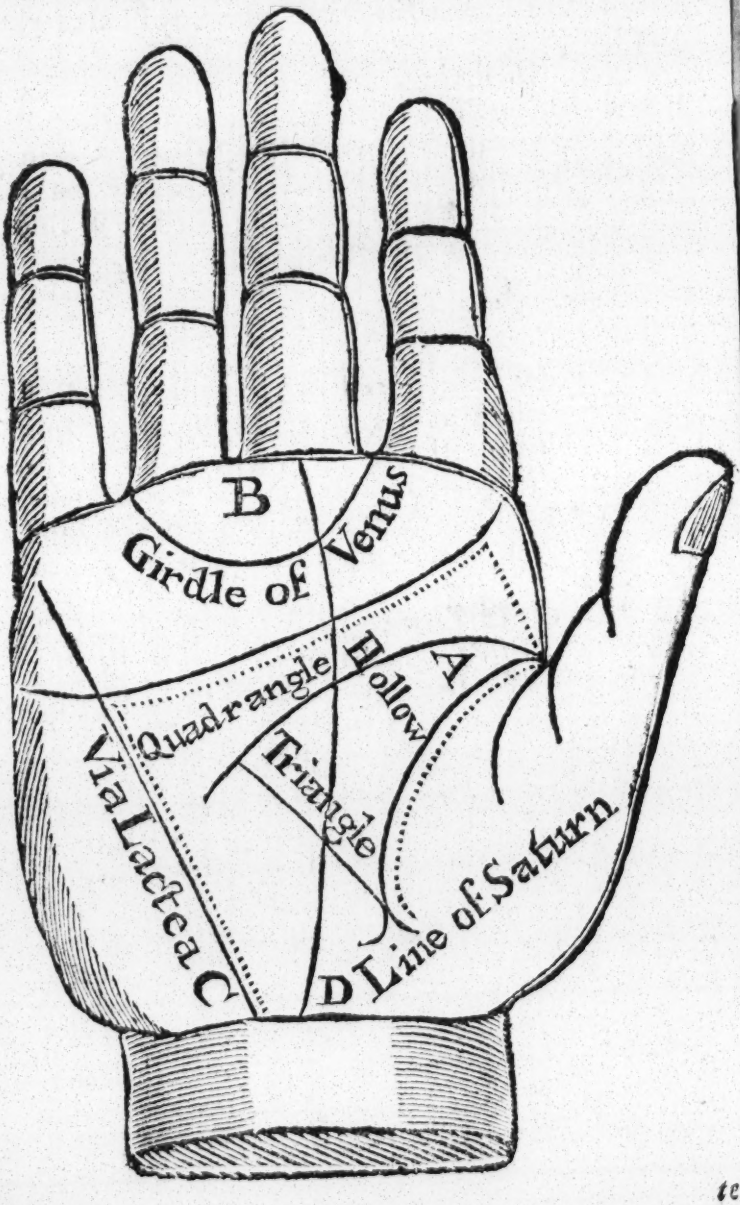
C. The *Via Lactea*, which denotes Levity of Mind occaſioned by Luſt; but being broken off, or that by others, it becomes much better.

D. the Line of *Saturn* through the middle of the Hand, according to its Poſition and Form, ſignifies the Goods of Fortune; this is ſome Part of it where the Siſter of the Line of Life is ſaid to be.

How to know the Temperament and Complexion of any Body by the Lines of the Hand, and whether the Party reſembles Father or Mother.

THis Knowledge depends wholly upon the *Line of Life*, in reſpect to its Greatneſs, Breadth and Colour. If the Perſon be *choleruck*, this Veiner Line

Line is ruddy and broad: The sanguine Person has that Line of a moderate Breadth, and many Branches at the Extremity between the Mount of *Jupi-*



ter

ter and *Venus*; and as to the Colour, it is very red and citron. They who are of a phlegmatick Conſtitution, have the Line narrow, long, and of a pale Colour. The Melancholick have it ſhort and broad, of a pale and leaden Colour, having the Face alſo of the ſame Colour, and eaſy to be diſcovered.

Now by theſe ſame Lines we may know whom the Party reſembles, whether Father or Mother. When we would anſwer the Queſtion, that any Body may put to us, we ought in the firſt Place to look on both his Hands, and chuſe that which has the Lines moſt apparent and fair; if it be the right Hand, the Party reſembles the Father, and is of the ſame Temperament, has the ſame Features of the Face, and there is but little Difference in their Geſtures and Actions, and here we muſt obſerve that the Party is born in the Day, and has ſome Maſculine Planet for the Lord of his Nativity, as, *Saturn*, *Jupiter*, *Mars*, and *Sun*, and ſometimes *Mercury* is the Cauſe of the Generation of Hermaphordites.

If it happen that the Lines of the Left-hand are the fairer, we draw our Judgements from thence, for that is the Hand which ought to be chiefly looked on as to Riches, Honours Love, and Misfortunes, and the Right for the Length of Life. If then the Lines of the Left Hand are fairer than thoſe of the Right, the Party reſembles the Mother, having the ſame Actions and Inclination, being of a Humour delicate, or ſomething Feminine, and for the Male more than ordinary, but as for the Underſtanding it is ſufficiently good: As for the Nativity, it is nocturnal, and the Moon or *Venus* are Ladies of the Nativity, and ſometimes *Mercury*, which partakes of the Female Nature, being with Female Planets, and of the Maſculine, when with the Maſculine. If it happen that at the Nativity of any one the Aſcendant be Feminine, as *Virgo*, and the Dominatrix Feminine you may be aſſured that the Lines of the Left Hand

will be extreamly fair, and the Temperament sanguine: and in that Hand their will be two Crosses at the Extremity of the Line of Fortune towards the Mount of *Jupiter*, and in the first Joint of the Thumb there is the Form of an O. But if it happen that the Lines of both Hands be of the same proportion, and equally beautiful, of the same Breadth, Colour, and Greatness, the Party participates of the Father as to the Body and Features of the Face; and of the Mother, as to the Humour and Qualification of the Mind. It may also happen, that at the Break of Day there may be a Nativity, where the Lord of the Nativity is Masuline, and the Ascendant so too, and yet the Right Hand shall not have the Lines the fairer: The Reason of it is, that it retains something of the nocturnal Feminies, which is known by a double Incision on the Mount of the Moon, and then you must judge according to the Left Hand of him that is so born.

How we may know the Day of our Nativity by the Draught and Lines in the Hands, &c.

IF you would find out the Natlvity of any Person, take the Hand wherein the Lines are most clear, fair, and distinct, and you must principally consider and observe well the *middle natural Line* (which begins at the Root of the *Line of Life*) where it ends, and where there is a Cross, Cut, or other Line, and towards what Part of the Hand they bend. For if the Line ends near the Mount of the *Moon* and you perceive a Cross, you may certainly conclude that the Person was born on a *Monday*, the tenth Day of *June*, and so of the other Number, according to the Branches. The most are three Crosses, and a Line to denote the Number of the days of that Month, which are just thirty. If the Line end in the Plain of *Mars*, the Party was born in *Mar*

or *October*, on a *Tuesday*; then observe the Crosses and Line, mentioned just before. If the Line end towards the Mount of *Mercury*, then conclude the Person to have been born on a *Wednesday*, in the Months of *May* or *August*. If it ends under the Mount of *Jupiter*, the Party was born on a *Thursday*, in the Months of *November* or *February*. If this *middle natural* Lin fall towards the Mount of *Venus*, he Person was born on a *Friday*, in the Months or *April* or *September*, and you will find Crosses and Lines to the Number of the Days of the said Months. the Line falls toward the Line of *Saturn*, it shews e Nativity to have been on a *Saturday*, in the lonths of *December* or *January*. If it falls at the lount of the *Sun*, it denotes the Person to have een born on a *Sunday*, in the Month of *July*.

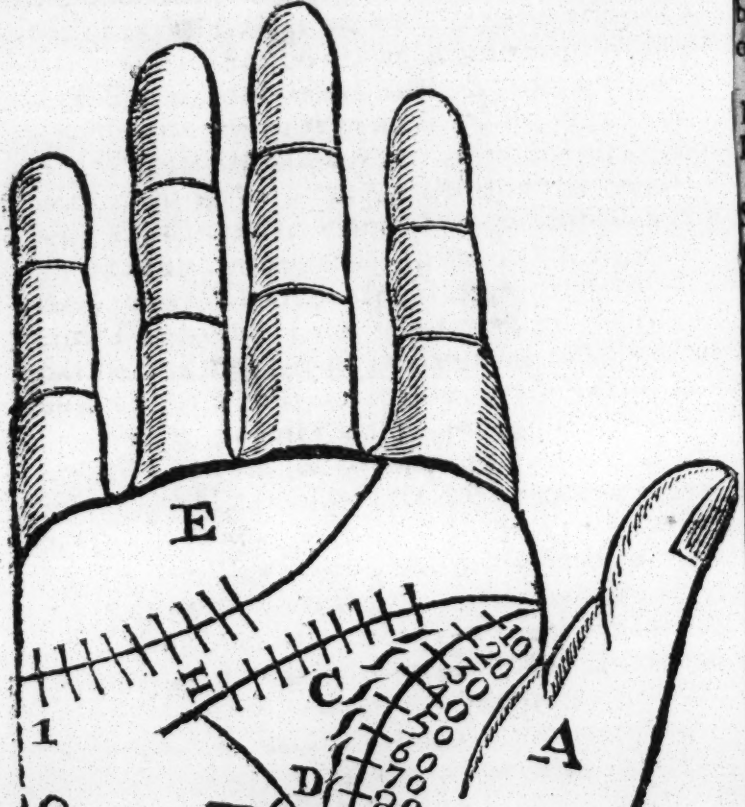
But here it may be objected, since five of those lanets have two Houses or Months, how or by hich way shall it be known in which House or onth the Party was born?

To this we answer, that it is to be known by the lour of the Line, for if it be fair and well-colour-, it manifests the Person to have been born in the t House or Month, but if pale or Olive-coloured, en in the second. As for Instance: If the *middle ne of Life* ends under the Mount of *Venus*, and fair, the Party was born in *April*; if discoloured leady, it was in *September*, in the second House, so of the rest, except those that are born under *Sun* and *Moon*, for they have that Line always .

The following Figure explained.

A. So is the Distinction of the Times of Life, the e of Life is to be divided by equal Parts or Sec- s, and so from hence you may judge of Diseases, their Times,

B. This ſhews you how the firſt, ſecond, and third Ages are computed in this Line by the Figures in the Mount; and if there be found the Figure of a



ſtar or Grid-iron, it predicts Things to come.

C. The Abruption or breaking off the Line of Life, is to be conſidered, according to the aforeſaid Diviſions of Times; but if the Terms of the Line broke be joined, as you ſee here, it denotes the Term of Life through Sickneſs and Infirmity.

D. If the Line of Life be broken ſhort, or ſuddenly off, as here in the Point D, it ſignifies ſudden Death

E. Other Lines may alſo be divided into equal Sections, as the *Table-Line*, the *Natural Line*, the *Quadrangle*, and *Triangle*, which are to be parted into equal Portions, and according to Proportion, ſhall the Time and Age of Life, in which every Caſualty ſhall come to paſs, which the Characters ſhall repreſent in their ſeveral Natures.

H. The Space is called the Table of the Hand, which is on one Side the *Menſal* or *Table-Line*, and on the other the *middle natural Line*.

Explanation of the following Figure.

1. This denotes the Perſon to be bold and audacious, but to have an honeſt Mind.

2. This Character denotes a Whore.

3. A Backbiter; one that wounds or kills his Friend's or Neighbour's good Name.

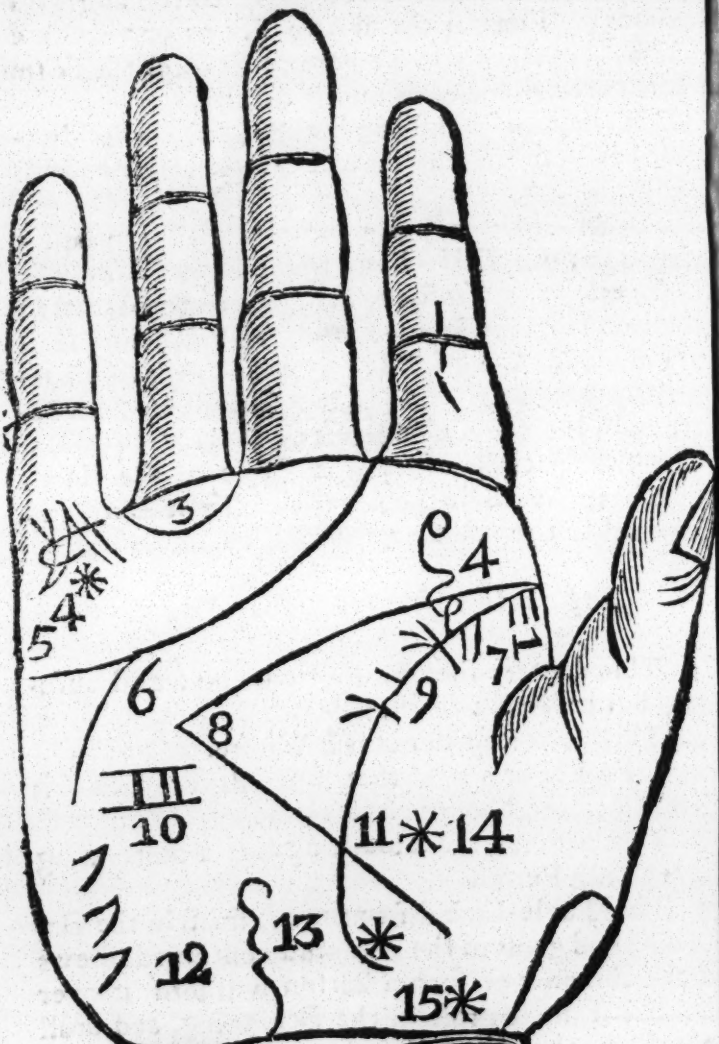
4. This denotes a double-tongued, a murmuring and repining Perſon.

5. The Table-Line diſcontinued, ſmall in the Beginning, and groſs in the End, and continued, ſhews that the Enemies of ſuch a Perſon will lord it over him; but if it be groſs in the Beginning, and ſmall in the End, then he ſhall overcome his Enemies.

6. This denotes a Murderer, a Paricide.

7. The Line of Life, forked or branched, as in the Figure, denotes the Perſon lovely, and to be of good Wit.

8. The left Angle, long and sharp, pointing to the Percussion of the Hand, signifies drowning.



9. T

9. Theſe Interſections and Branches ſignify ſo many Diſeaſes in due Time.

10. Such a Sign denotes the Perſon is to be killed by his own Acquaintance.

11. The Line of the Liver cutting the Line of Life, denotes a long and martial Life.

12. Theſe hairy ſtreaks in the Percuſſion or Brawn of the Hand, ſignify the Amaſſing of Wealth, in an Age anſwerable to the Rules of Time.

13. A Line ſtretching from the Wriſt to the Mount of the Hand, is a Token of Impriſonment.

14. A Star in the Mount of the Thumb, denotes Infamy, occaſioned by Luxury, lewd Women, &c.

15. Little Stars at the End of the Line of Life, as it were circling the Thumb, threatens the Perſon with an infamous Character, by reaſon of lewd Women, but he ſhall eſcape it.

OF PHYSIOGNOMY.

PHyſiognomy is a Science, which teaches us how to diſcover and know the Nature, Temperament, and Conditions of Men and Women, by the Lineaments and Signatures of their Faces, and the Complexion and Compoſition of their Bodies. So that the *Things* which are *within*, are plainly declared and ſhewn by *outward* Signs, as by the Colour, Stature, Compoſition, and Shape of the Members.

But we ſhall confine ourſelves here to the Head and Face only; and theſe are governed more or leſs by the Influence of the *Seven Planets*, whoſe Poſition and Situation you ſee in the following Figure.

Of the Hair.

The Hair being a Part of *Phyſiognomy*, we draw theſe Judgements from its Subſtance and Colour. As to the *Colours* of Hair, we muſt obſerve that they are principally but four in Number, *viz. Black*, *Red*, *Flaxen*, *White* or *Grey*. The *Black* Hair indicates the Perſon to be addicted to Choler, and to have hot and aduſt Blood; *Red* Hair denotes the Perſon to be given to Uncleanneſs, and apt to quarrel, yet ſmooth-tongued, and ſubject to Flattery; *Flaxen* Hair denotes a treacherous Perſon, having a good Underſtanding, but miſchievous; *White* or *Grey* Hair indicate the Party to be of ſlippery and bad Conditions.

Chef.

Cheſnut coloured Hair ſhews the [illegible] of Deceit, and good conditioned; *Re[illegible]* ing to *Black*, demonſtrates Malice and De[illegible] cruel

Of Beards.

A *ſtaxen* or *pale* Beard denotes the Perſon to be phlegmatick, but temperate enough as being prudent. A Beard half *red*, *yellow*, or *citron*, has much the ſame Signification with a *red* Beard, only ſuch a Perſon is not ſubject to Choler. A *red* Beard ſhews the Man to be courteous, friendly, but not without ſome Craft, a Flatterer, ſoon angry, ingenious, bold, and ſtout A *thin ſoft* Beard denotes the Perſon luſtful and effeminate. He that has a decent Beard, handſome and thick of Hair, is good-natured, and reaſonable in all Things; the contrary is he that has it not ſo. They that have a little or no Beard, are ill-natured, and very luxurious.

Women, who have long Hair about their Cheeks, Mouth, or Chin, are of a luxurious Nature, ſtrong, and of a Maſculine Temper, except ſuch Women, whoſe *Menſtrua* have ceaſed, by reaſon of Age, but a Woman, who has no Hair in any of the before-mentioned Places, or at leaſt ſo very little, that it is ſcarce-perceptible; is of courteous Behaviour, ſhame-faced, weak, mild, and quite reverſe to a bearded Woman. Now.

Of the Eye-brows and Eye-lids.

Eye-brows, that decline downwards from on high, when the Perſon ſpeaks to another, and looks ſully cunning, denote Malice and Deceit, Lying and Treachery.

Long Hair on the *Eye brows*, or when they both make but one, is a Sign of Simplicity, but attended with Miſchief.

re naturally folded, as if they were
ne Perſon to be ſhameleſs, impudent,
another's Proſperity, full of Promiſes,
but treacherous.

Eye-brows that are ſhort and narrow, and flaxen-coloured, ſhew the Perſon good-natured, reaſonable, yet revengful when provoked.

Eye-lids that are ſhort and ſmall, denote a Perſon to be thought ſecret and wiſe, but is covetous of great Matters, and ſomewhat given to Cruelty and Law-Suits.

Eye-lids that are long and have big Hair, ſhew the Party to be of a mean Capacity, ruſtick, but guilty of ſome Boldneſs, Vanity, and Self-conceit.

Of the Head.

A *Little* Head is a Sign of Folly, Vice, and Malice.

A Head, not beyond Meaſure, *great*, denotes the Party to be wiſe, ſtudious, good conditioned, having a ſtrong and great Memory.

A Head that is too big, ſhews the Perſon generally to be fooliſh, and inclining to Gluttony.

A Head, well compoſed, and of a good Form, according to the Dimenſions of the Body, denotes Goodneſs and Wiſdom.

A Head, out of Meaſure, long and oblique in the Organs, denotes the Perſon's being very much given to veneral Actions and Uncleanneſs.

A Head that is low and flat, ſhews Impudence and Diſſoluteneſs; if high before, then Folly and Stupidity.

If the Head be ſtraight, almoſt flat in the Middle and of a middle Size, it denotes a ſtrong Underſtanding, Courage, Indefatigableneſs in the Viciſſitudes of Fortune, and Conſtancy and Courage in all the Afflictions that can happen.

Of

Of the Forehead.

A Little Forehead denotes the Perſon to be cruel and cowardly, miſchievous, and not believing any Perſon.

A great and ſpacious Forehead denotes a ſluggiſh and fearful Perſon, but generally conſcionable, and inoffenſive.

The broad Forehead ſhews Gluttony and Uncleanneſs, Flattery, a Profeſſion of Friendſhip, and Treachery in the Mean.

A ſquare Forehead indicates Magnanimity, Strength, Courage and Prudence.

A wrinkled Fore-head, low in the Middle, and frowning, ſhews Simplicity, Magnanimity, but bad Fortune.

A bald Forehead, or that has little Hair on it, plain, and the Skin delicate and ſmooth, betokens Incanſtancy, Wrath, Anger, and ill Conditions.

A contracted Forehead foretells Flattery, not to deceive any Perſon, but to get ſomewhat from them.

A clear Forehead, free from Wrinkles, ſhews a malicious Diſpoſition to Contention and Law-Suits.

A Forehead that is neither ſmooth nor rough, ſtraight or lean, is a Sign of an honeſt and fair-dealing Perſon.

A cloudy Forehead ſignifies Boldneſs and Choler.

A fleſhy Forehead is an Indication of Fraud, Cruelty, Unmerciſulneſs.

A Forehead, that upon firſt Sight appears auſtere, ſad, and ſevere, ſhews a barbarous Humour, prone to all Cruelty.

Of the Lines of the Forehead.

IN the foregoing Figure you have the Poſition of the Planets, *viz.* ♄ *Saturn* appears near the

Hair

Hair on the first Line; ♃ *Jupiter* is on the second Line under it; ♂ *Mars* claims the third Line; the other four are on the superficies of the Forehead; ☉ the *Sun* on the right Eye; ☾ the *Moon* on the left Eye, ♀ *Venus* at the Root of the Nose, and ☿ *Mercury* at the Gristle of it.

Of the Lines of the Planets in the Forehead, some are fortunate, some unfortunate: The fortunate Lines are, straight Lines, or such as bend a little towards the Nose, provided they be equal, continued, and not dissected, nor distracted, nor barred in like Obelisks.

Unfortunate Lines are those that are ill placed, as much winding, like a Semi-circle, Globe, or Obelisk.

If the right Line of the Forehead be oblique, that is on the Side attributed to the *Sun*, it signifies Malice.

If *Jupiter*'s Line be mean and reflected, it shews great Gain with Honour and good Report.

If the Lines be great and not winding, long, (especially those of *Saturn* and *Jupiter*, and also those of *Saturn* and *Mars*) and very apparent, they note very wicked and mischievous Actions.

If the Line of *Mars* exceed the others, it shews the Person to be ambitious of raising his Fortune by War, and if there be a Cross, and not a Semi-circle, upon that Line, he will be cholerick, but have Success in War.

The *Moon* Line being clear and perfect above the Eye, shews that the Person will travel.

A broken or discontinued Line, especially of *Saturn* and *Mars*, denotes Misfortune in War.

The Line of the *Sun* being long enough, not interrupted or cut, signifies Honours and Riches.

If two Lines or three be in the Place of *Mercury*, apparent and straight, simple and equal, they do denote Eloquence, Wisdom, and Honesty.

If

If there be more than three Lines in the Place of *Mercury* on the Forehead of a Woman, ſhe is talkative, abuſive, a Scold, given to unlawful Arts, full of Detraction, Deceit, and Diſſimulation.

Of the Chin.

A Lean and wrinkled Chin, ſhews the Perſon to be incapable of performing *Family Duty.*

A long Chin, particularly in a Woman, ſhews Anger, and a talkative Perſon, in a Man, it ſhews that he is not ſilent or diſcreet, and that he will blab out what he knows, even tho' it be to the Prejudice of his Neighbour.

A little Chin denotes all Sorts of Spight and Malice.

A ſquare Chin is manly, and ſignifies Courage and Strength of Body, but a debauched Life.

A round Chin united and dimpled, ſhews the Perſon to be good natured, but veneral; and is more natural to a Woman than a Man, as being one of the Perfections of Beauty.

Of the Eyes, and their Signification.

BLack and ſhining Eyes in a Woman, more eſpecially if her Hair be yellowiſh or Olive-coloured, indicate a ſtrong Propenſity and Inclination to Venery, the Heat being too much for one Man to allay.

Little Eyes, or as we commonly call them Pig-Eyes, ſhew the Perſon to have a weak Underſtanding.

Hollow Eyes denote a great Mind, but full of Doubts.

Sharp and piercing Eyes, that decline the Eye-brows, ſhew the Perſon to be full of Deceit.

Great and large Eyes denote Slothfulneſs, Impudence, Ruſticity, and Lying. &c.

A wall-colour Eye manifeſts the Party to be fooliſh, prodigal, and ſimple.

Beware of Squint-Eyes, not two in a thouſand are honeſt and faithful.

Clear and ſhining Eyes of a middle Size, are Signs of Ingenuity and Honeſty.

If the Balls of the Eyes are equal, they are a Sign of Juſtice; unequal, if the contrary.

Of the Noſe.

A Long Noſe denotes the Perſon to be addicted to Vanity.

A Noſe that is round, long, and of a pleaſant Feature, denotes the Woman to be wiſe, prudent, chaſte.

A Noſe proportionably big in all Parts, and full of red Streaks, denotes a peaceable Man, but given to Drinking.

A high Noſe denotes a violent Perſon, a Lyar, Fornicator, and one that will not eaſily believe another Perſon.

A Noſe round at the Extremities, with ſmall Noſtrils, ſhews the Man to be vain, proud, cruel, unfaithful, and yet credulous; the Woman who has ſuch a Noſe, is miſchievous and unchaſte.

A Noſe naturally red, denotes the Perſon to be cholerick.

A Noſe that is crooked and awry, and ſomewhat long, ſhews a proud Perſon, envious, and vainglorious.

Of the Mouth and Lips.

A Great broad Mouth is an Indication of a Talebearer.

A little Mouth denotes the Party, whether Male or Female, to be no great Eater, wiſe, learned, peaceable, but timorous and fearful.

This

Thick Lips are a Sign rather of Simplicity than Wiſdom in a Man; in a Woman it denotes that ſhe is given to Drinking, and Luxury.

He or ſhe that hath one Lip thicker than an other, has little Underſtanding, and is rather guilty of Folly than Wiſdom.

Small and thin Lips are a Sign of a good Underſtanding and Eloquence, but the Party will talk much

Of the Ears.

LOng Ears, or thoſe that are inclining to be ſo denote the Perſon to be addicted to the Acts of Uncleanneſs, Gluttony, and Impudence.

Great and broad Ears, as as we commonly call them, *Aſſes Ears*, are an Indication of Sloth, and little or no Underſtanding.

Little Ears are a Sign of a good Underſtanding, but if they are ill-ſhaped, they are a certain Indication of much Malice.

Ears that are well proportioned, that is, neither too big or too little, of a Semi-circular Form, denote Courage, Wiſdom, Honeſty, and a good Underſtanding.

Of the Face.

A Pale-coloured Face denotes the Want of Health.

A Violet or Lead-colour Face, ſhews the Perſon to be *Saturnine*, and addicted to Miſchief.

A very fleſhy Face denotes a preſumptuous Perſon, importunate to obtain his Deſire.

A lean Face is a Sign of a good Underſtanding, but ſhews the Party to be cruel rather than merciful.

A red Face is an Indication of a hot Complexion, the Party quarrelſome, angry, and not eaſy to be appeaſed.

A Face round and little, foretets a bad Memory, and little Underſtanding.

Phyſiognomical Signs of Death.

IF the Eyes of a ſick Perſon are turned into a bluiſh, reddiſh Colour, Death quickly enſues.

A cold Sweat about the Neck or Head, or to tremble, or have the Hair ſtare after ſweating, in acute Diſeaſes, and very bad Signs.

If the Face and Lips change ſuddenly into a pale earthy Colour, and the Body be weak, Death is to be feared.

In acute Diſeaſes, if the Face is ſmooth and ſhining, a Flux of the Belly, the Perſon not hungry, and inclining to ſleep, are Arguments of approaching Death.

A Stench coming out of the ſick Perſon's Mouth, and the Tongue black, are Omens of a ſpeedy End.

If the ſick Perſon grows ſuddenly worſe, and after a long Paleneſs the Face and Cheeks become ruddy, the Patient's Caſe is deſperate.

If the Breath changes to what it was before, and ſtinks much, the Perſon may prepare for approaching Death.

If the Noſe grows ſuddenly ſharp and pale, it denotes inſtant Death.

And as for the Signs of the Zodiack upon the Face, they are attributed, accommodated, and placed thus:

♋	*Cancer*	*The Forehead the Zenith.*
♌	*Leo*	*The Right Eye brow.*
♍	*Virgo*	*The Right Cheek.*
♎	*Libra*	*The Right Ear.*
♏	*Scorpio*	*The Nose.*
♐	*Sagittary*	*The Right Eye.*
♑	*Capricorn*	*The Chin which is Nadir.*
♒	*Aquarius*	*The Left Eye brow.*
♓	*Pisces*	*The Left Cheek.*
♈	*Aries*	*The Left Ear.*
♉	*Taurus*	*The Middle of the Forehead.*
♊	*Gemini*	*The Left Eye.*

There

THere can be no greater Sympathy, the is between the Celeſtial and Elementary Bodies. There is ſuch an Analogy between all our Members and the ſuperiour Bodies, that there is no Member, which is not governed by thoſe Influences either generally or particularly. The Harmony of theſe Stars is the Total of our Body, as to the particular Parts all in all, as the Face in general, and in particular the Forehead.

We have here added, for the Benefit of thoſe who are curious, and ſtudy the Art of *Phyſiognomy*, ſeveral Figures drawn accotding to the beſt and moſt accurate Obſervatio', wich is an Epitome of the whole Art. And here we muſt beg Leave to caution and remind the Student to obſerve and well conſider the Lines of the Face, as they relate to, and are governed by the Plants; as that the firſt Line next to the Hair belongs to *Saturn*, the ſecond to *Jupiter*, and ſo of the reſt, according to the Directions before given.

These Lines ſignify a meek humble & ingenious perſon

These Lines ſignify a cruel deceitful Perſon.

Theſe

These Lines denote a false inconstant & proud Mind.

These Lines denote a person happy and fortunate.

These Lines denotes a courageous and bold Spirit.

These Lines dote Riches by Marriage.

These Lines predict dangerous falls from high places.

These Lines denote much Riches and Honour.

These Lines denote the Party to be a simple honest Person.

These Lines presage drowning, or Perils by Water.

These Lines shew a foul and base Temper.

These Lines denote a favourable and good Fortune.

These Lines denote base and evil Principle.

These Lines denote a Man too honest to thrive.

These Lines denote a good Wit, and a ſure Fortune.

These Lines denotes the Party to be of a mean Fortune.

These Lines denote the worſt manners and Conditions.

These Lines denote the Party to be very churliſh.

OF

OF

DREAMS

WE need not make any Apology for the Uſefulneſs of Dreams, ſince we have the beſt and moſt authentick Warrant for them under Heaven, namely the *Holy Scripture*, and the Reaſon why they have been ridiculed and laught at by ſome People, may juſtly enough be attributed to thoſe, who tho' they be very ignorant, yet do undertake to interpret Dreams, but know nothing of the Matter. To take off therefore the Diſreputation which is generally caſt upon the Interpreters of Dreams, not withſtanding they are Perſons of Judgments and Knowledge, we ſhall inſert ſome neceſſary Rules and Directions, which muſt be punctually obſerved, otherwiſe it is impoſſible to judge of, or interpret Dreams with any Certainty; and when we have done this, then we ſhall proceed to give Inſtances of Dreams, and the Signification of them.

Of Particular Dreams.

To marry a Woman, or be at a Wedding, betokens Loſs and Damage by the Death of ſome Friend or other.

To dream that one drinks when very dry, is a Sign of certain Sickneſs, if it be at Break of Day, after Digeſtion.

To dream that one flies high, is an Indication of Praiſe more or leſs, according to the Height.

To dream that one hears Bells ring, is very good to the *Sanguine*.

To dream one hears Serpents is good, and a Sign of Victory over ones Enemies.

To

To dream that one has Lice or Vermin, and to be troubled with killing them, is a Sign of Money and Riches.

To dream that one ſees Cows, or other Birds of Prey flying, is a very bad Omen, if it be in an ill Night; to the *Sanguine* and *Cholerick* it denotes Imprisonment, to the *Melancholick*, Death.

To dream that one has Teeth drawn, is certain Loſs of Friends.

To dream of an Army is Uneaſineſs to *Phlegmatick*, but the Thing will happen to the *Sanguine*.

To dream that one has an ugly Beard, or that ſome Body plucks it, to the *Cholerick*, *Melancholick*, and *Phlegmatick* it is Carefulneſs, Anger, and Damage.

To ſpeak to a King, or great Potentate, is a good Dream.

To dream that one gathers Fruit when the Trees are heavy loaden, is Honour to the *Sanguine*, and Profit and Gain to the *Phlegmatick*.

To ſee the Sun and Moon larger than ordinary, is a good Dream, and ſignifies Encreaſe of Honours.

To be at a Feaſt, and eat roaſt Meat greedily, is Sickneſs to the *Phlegmatick* and *Sanguine*.

To give a Ring, or ſome precious Thing, is a Matter of Indifferency to *Phlegmatick* and *Melancholick*, but Profit to the *Cholerick*, and Loſs to the *Sanguine*.

To climb up ſome high Place, and ſee a Precipice, is no good Dream.

To dream of Fire, and not to be able to quench it, is a Sign of Quarrels and Fighting.

To ſee Fire fall from Heaven, ſignifies ſome extraordinary Thing. To a King or Prince, a Sign of War in his Country.

To be in a Diſpute concerning Religion, or to ſee the Myſteries of Religion contemned and deſpiſed, is a very ill Dream.

To

To dream that one has much Money, and to count it, is an indifferent Dream.

To dream that one is in a Church, or to worſhip God, or do ſomewhat religious in a Church, is a very ill Dream.

To dream that one has a great or little Beard, denotes the Friendſhip of ſome great Perſon.

To ſee an Apparation of Saints is a good Dream, and is the Beginning of good Fortune.

To ſpeak with an Angel that reveals ſome Secrets which the Party does not underſtand, ſhews that he ſhall be acquainted with ſome great King, Prince, or Potentate.

To ſee lean or fat Oxen, is a Sign of preſent Gain or Misfortune.

To be in Paradiſe, and ſee the Greatneſs of the Glory of God, is an extraordinary Dream.

To ſpeak with Spirits is a good Dream for the *Melancholick*, but bad for the *Cholick* and *Sanguine*.

To loſe Blood by the Noſe is very bad.

To gather Plumbs, Cherries, Apricock or Peaches, is Increaſe of Riches; but to eat that Fruit, and to ſet the Teeth on Edge, is an ill Omen.

To dream that God comes in, and talks to one without Terror, denotes ſudden Fortune to the Party.

To dream that one goes up a high and ſteep Hill, or Mountain, with Fear and Pains, denotes that he ſhall come to great Honours and Dignities, yet not without much Pains.

To ſee a large River, and to ſwim over it, is a Sign of Praiſe on the Account of Knowledge, or Honour, wich the Party will receive from the common People: But to ſeem to be under Water, is Prejudice.

To meet with Difficulty in paſſing over a River, Ditch, or Precipice, denotes Pains and hard Labour.

To

To ſeem to hear Dogs bark at one, and to purſue them, or be purſued by them, is a Sign that the Party will be overcome by Enemies, or overcome them in Purſuit.

To dream of Thunder and other terrible Things, denotes great Quarrels and Conteſts.

To ſee Monkeys, or hear the Creaking of Crows ſignifies Sadneſs.

To dream of Knives or Swords, denotes Quarrels, and Diſputes, but they will be ſoon over, and all be well.

To dream of Dung or Ordure, is a Sign the Party will be invited to a Feaſt or Banquet.

To make much of a handſome Woman, and yet be afraid to come at her, is a Sign of vertuous Actions.

To loſe one's Clothes, and eſpeclally one's Shoes, is a Sign of Loſs and Calumny.

To dream one has many Eggs, denotes wrangling, Diſputes, and Differences.

To dream that one receives great Gifts from a King or Prince, betokens great Joy to the Party.

To ſee the Sacrament at Church is a very good Dream to the Party.

To dream of hideous and ill-favoured Faces, ſhews that ſome Things will come to paſs, not by vulgar Secrets.

To dream that you court an old Woman, and that ſhe courts you, is a Sign you will purſue an Affair with good Effect, but then you will be laughed at by all the World.

To ſee the Sun, Moon, and Stars fall at your Feet, is the ſame with *Joſeph*'s Dream, but we adviſe the Party to beware of Hypocriſy and Deceit.

To have a Burch of Keys, and to deliver them to thoſe who ask for them, ſhews that the Party will releaſe ſome People in Captivity, or that ſuffer Imprisonment.

To be in a Hall richly hanged with Tapeſtry of various Colours, and to ſee a King or Prince there, is a very good Dream, and a Sign of Joy to the Party that dreams ſo.

To dream that you are meditating in a Place, furniſhed with devout Images, and many Angels with you, is an excellent good Dream: But if you ſee deformed Figures in Places of the others, this denotes Treaſon againſt the Prince.

To ſee an evil Spirit interrupt a good Work which you have begun, ſhews that ſome Men, who are ſeemingly devout, will hinder you in your Function and Buſineſs: Perhaps a Prieſt, a wicked Hypocrite, will endeavour by all the Ways he can to do you an Injury.

To dream that one ſees Criminals ready to ſuffer at the Place of Execution, denotes that the Party ſo dreaming, will be importuned next Day by one that is in very great Neceſſity.

Of other Dreams.

To dream that one receives any Thing from God, is a certain Sign of good Health.

To dream that one ſees Angels is good; to dream that one is an Angle is much better.

To dream that one ſees the Planets clear and pure, falling out of their Orbs towards the Earth, denotes Health and a good Conſtitution.

To ſee a ſerene clear Sky, is a Sign of Profit and Gladneſs, but to ſee the Sky cloudy and overcaſt, betokens Sadneſs; a red Sky denotes War; a burning Sky Sickneſs and Diſeaſe; the Sky aſcending, Dignity and Honour; deſcending or falling, Guilt or Crimes.

To ſee the Stars confuſed, out of Order, and wandering, denotes Diſcord, Contention, Tumults, Brawling, Sedition, Schiſm, Troubles, and Faction.

To

To ſee the Stars in their Order and Motion Luſtre and Brightneſs, ſignifies Joy and Gladneſs.

To dream that the Moon is darkened, denotes Treachery, Hatred, and Threats.

To ſee the Moon bloody, is a Sign of Loſs, a clear bright Moon, ſignifies Advantage; to ſee the Moon of a purple Colour, Profit and Increaſe.

To ſee many Moons together, denotes extraordinary News.

If a Woman dream that ſhe is with Child, and is delivered of a Dragon, or ſome monſtrous Beaſt, it denotes that ſhe ſhall bring forth a Child, who will prove to be a wicked Man, and a Murtherer.

To dream that one has to do with a Virgin, denotes much Labour with little Advantage.

To dream that one ſees a Wolf aſſaulting him, and that he kills or gets the better of the Beaſt, is a Sign that he will overcome his Adverſary in a Law-Suit.

To dream that one catches Fiſh in a River, or any other Water, ſhews that he will get Riches by his own Induſtry and Pains. Or to dream that Fiſh be given to him, denotes Increaſe of Wealth.

To ſee in a Dream a Multitude of Children, ſhews much Buſineſs, and very advantagious.

To dream that one has a Child in his or her Arms, or Lap, denotes Trouble by Law-Suits.

To dream one ſees a Crow upon the Child's Head, is very bad: Take Care the Child be not hanged.

To dream of Swine, Sheep, Geeſe, Ducks, denotes Subſtance and good Cloaths.

To dream that one has an Houſehold Dog, ſignifies the Fidelity of a Servant.

To dream that one goes into a Priſon, is a Sign of Treachery.

To dream of Iron Chains or Nets, denotes Impriſonment.

To dream that one mounts above the Clouds, preſages Death.

To dream that one plays at Dice, Cards, Tables, or any other Game, ſignifies Noiſe, Debate, and Contention about Money.

To dream that one is hurt by a Thorn, or is ſtung by any Thing or Creature, denotes Grief, Care, and Heavineſs.

If a Perſon dreams that he has the Head of a Lion, Wolf, Elephant, or Panther, denotes Dignity and Honour.

If a Perſon dreams he has the Head of an Aſs, Horſe, or Dog, it is a Sign of Servitude.

To dream of a Crocadile, ſignifies Treachery.

To dream that one has the Itch, Scab, or Leproſy, is a Sign of Wealth to the Poor, and Honour, Dignities, and great Offices to the Rich.

If one dreams he ſees another who has the Itch, Scab, or any Breakings out, it ſignifies Care and Anger.

To dream one hears Sighs and Groans, denotes Trouble and Anguiſh.

If a Maiden dreams ſhe has put on a new Garment, it is a Token of ſpeedy Marriage.

To dream you ſee a Perſon murthered, it ſignifies Poverty and Sadneſs.

To dream one ſees a Fair or Market full of Goods and People, is a good Dream for thoſe who traffick.

He that dreams he hears a Voice, and yet ſees no Body, ſhews that he will be deluded by falſe Pretences.

To dream of Swallows chattering about the Houſe, denotes Deceit by Flatterers.

To dream you ſee the Ghoſts or Apparitions of dead Perſons, whom you knew when living, is a Sign of good News.

To dream that one hides himſelf, denotes Flight and Obſcurity.

To dream you are walking in a Garden of Flowers, ſignifies Pleaſure and Delight.

To dream you ſee many People in a Conſultation or cloſe Debate, ſhews there are ſome private Deſigns againſt you.

To dream that Lovers fall out and quarrel, denotes Conſtancy and Affection.

If a Perſon dreams he has a Garland on his Head, he will be in great Repute, and acquire much Eſteem.

To dream of a Sow, or any Creature that brings forth many young ones, denotes Fruitfulneſs in a Woman.

For one Woman to dream that ſhe is ſaluted by another Woman, ſhews that ſhe will be croſſed in Love.

To dream one's Ring breaks, or falls off from the Finger, denotes the Loſs of a Lover, or near Relation.

To dream you have Gold and Silver, and yet not know how you came by it, ſhews you will find ſome precious Thing.

A TREATISE OF MOLES.

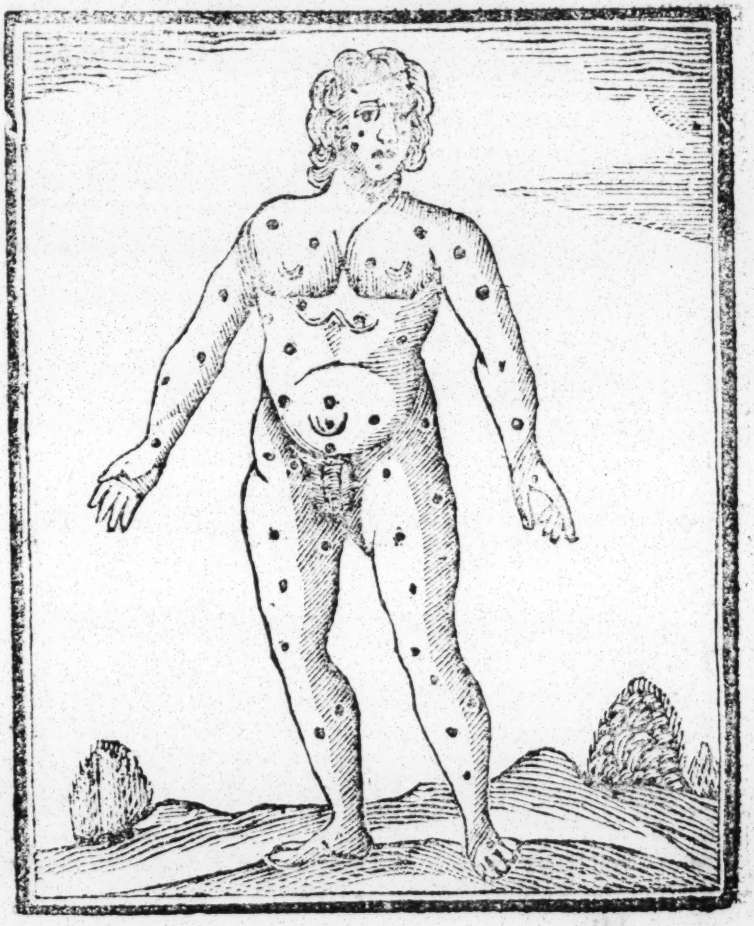
Shewing their Nature and Signification, according to their Position and Colour.

THE Doctrines of Moles is a Science, which as it tends to the Knowledge of our Affairs, and of our ſelves, ought to be moſt gratefully received, and moſt highly eſteemed.

Experience has taught us, that we may diſcover from the Moles in the Face, to what Parts of the Body they relate; for there is a certain Proportion between the Parts of the Face and the Parts of the Body, and they generally anſwer one another in Quality and Quantity. Thus we may obſerve the Noſe to anſwer to the privy Member; and as it is long, obtuſe, ſhort, or acute, the ſame formal Proportion the other retains. The Lips and Form of the Mouth anſwer proportionably to the Bounds of Nature's Secrets; and the Noſtrils of a Man bear proportion to the Teſticles, &c. ſo that when any Part of the Face is impreſſed with Moles or natural Signatures, the Parts of the Body which anſwer thereunto have the like Signation.

All

All we ſhall obſerve further in general is, that all Moles on the right Side of the Body, have good Signification, and thoſe on the left the contrary.



A Mole appearing on the upper Part of the Forehead on the right Side near the Hair, in Man or Woman, denotes the Party to have good Fortune in Sowing, Planting, Building, &c.

A Mole on the upper Part of the Forehead on the left Side, threatens the Man with long Impriſon-

ſment, and foretels that the Woman ſhall go out of her own Country, and ſhall have two Husbands.

A Mole in the Middle of the uppermoſt Part of the Forehead, is a Sign of Luſt and Luxury in a Man, and Vanity and Luxury in a Woman.

A Man or Woman having a Mole on the right Temple nearer the Eye-brows than the Hair, it denotes Offices and Dignities to the Man; and ſhews the Woman to be adorned with Virtue, Truth, Chaſtity, and that ſhe will be fortunate in all Things.

A Mole on the right Side of the Temple, and againſt the Corner of the Eye, denotes Dignity and Honour to the Man, and ſhews the Woman to be fortunate, and never poor.

A Mole on the right Side of the Temple, near the Eye below, denotes an elevated Genius in a Man, by which he will be made happily rich: In a Woman it ſhews good Fortune by Husbands.

A Mole on the left Side of the Temples near the Eyelid, ſignifies the Man or Woman who has ſuch a Mole, is endued with the worſt, and moſt ſordid Manners.

A Mole on the left Side below the Corner of the Eye, towards the Hair, and near the Hair is a Sign that the Man is ſullen, and doggedly wicked, paſſionate, and perhaps a Murtherer; it ſhews a Woman to be an Adultreſs, and ſhort lived.

A Mole on the left Cheek towards the lower Part of the Ear, prognoſticates Sorrow and Trouble to a Man, perhaps a violent Death; to a Woman many Miſchiefs and Misfortunes, and an untimely End, through her own vicious Lewdneſs.

A Mole appearing under the Hollow of the right Eye by the inward Part of the Noſe, denotes the Man to be active, but of a furious, proud, haſty, cholerick Spirit: And ſhews the Woman to be a Fomenter of Strife and Miſchief, one that will domineer

neer over her Husband, and that she is puft up with her own Conceit, proud and pragmatical.

A Mole on the inward Part of the right Side of the Nose, signifies to a Man long and tedious Sicknes and Infirmities, and to a Woman a weak Constitution, generally infirm, that she will be loved by most People; but let her beware of Death, occasioned by a Disease in the Secret Parts.

A Mole in the Hollow between the Eyelid, and the Nose, indicates the Man to be a blood-thirsty Person, and perhaps will kill some of his own Kindred: It indicates the Woman to be furious, proud, one who bears a hatred to her Husband, and may prove a Murderess.

A Mole on the Middle of the right Eyelid, denotes good Fortune to the Man, and great Wealth; to a Woman much Riches by Gifts and Presents, particularly from her own Relations.

A Mole appearing in the End of the right Eyelid near the Nose, shews the Man will heap up Riches through his Industry, and by his Parts and Abilities appear eminent in all his Actions; and that the Woman will have good Fortune, be jovial, and a Lover of the Sport of *Venus*.

A Mole on the Face near the bottom of the right Nostril, predicts a Man fortunate and lucky in all his Affairs and Enterprizes, that he will receive Inheritance from his Kindred, and a good Portion by his Wife: It foretels a Woman is to be rich, ingenious, and one that will preserve her Husband's Estate, but let her take care lest she receive some Prejudice, by being too nice in Punctilio's of Honour.

A Mole in Man or Woman on the right Side of the Nose in the very Hollow of the Nostril, threatens dangerous Wounds to the Man, and Hatred and Sorrow to a Woman.

A Mole in the Middle of the upper Lip, denotes great and various Perils, Dangers, and Sorrows

ſies to a Man; and to a Woman tedious Afflictions, Pains and Infirmities in the lower Parts.

A Mole in the Middle of the nether Lip, predicts the Man is to undertake long and various Journies, and ſhall get good Fortune and Wealth by Strangers and Foreigners: But it denotes a Woman to be improvident, and one that has no great Love or Affection for Chaſtity.

A Mole appearing in the Middle of the Chin, in the Hollow between the Chin and the Mouth, ſignifies to both Man and Woman, that they will have illegitimate Children, and will not be fortunate.

A Mole appearing on the Midſt of the Chin on the Fore-part, as much below as above, denotes the Man to be fool-hardy, raſh, troubleſome, unquiet, given to Quarrels, and ſhews the Woman to be contentious, a Brawler, a Scold.

A Mole on the right Side of the Edge of the Chin, touching the under Edge thereof, denotes the man to be well verſed in Arts and Sciences, and to have a large and great Capacity: To a Woman it ſhews long Life, happy Marriage, and good Fortune.

A Mole on the Throat, on the left Side of the Gullet or Wind-pipe, threatens the Man with a dangerous Fall from an Horſe; the like to a Woman, and Dangers from Water.

A Man or Woman having a Mole on the upper Part of the Ball of the left Cheek, denotes both of them to be ſubject to Wounds, and to be expoſed to much hard Fortune.

A Mole appearing on the Middle of the left Cheek, ſignifies to both Man and Woman an unconſtant Habitation, ſhort Life, the *French* Pox, or other ſcandalous and pernicious Diſeaſes.

A Mole in the lower Part of the left Cheek, ſhews to both Man and Woman, ſhort Life, and pernicious Diſeaſes.

A Mole on the right Cheek, on the upper Part

or

or middle thereof, denotes to Man or Woman good and laudable Fortune, long Life, and the Acquiſition of an Eſtate by their Ingenuity and Induſtry.

A Man or Woman having a Mole on the lower Part of the left Cheek, threatens both with much ſharp and hard Fortune; alſo Drowning the M.

A Mole on the lower Part of the right Cheek, predicts ſome Kinds of Strife to Man and Woman, but a happy Fortune by Merchandizing and Marriage.

A Mole appearing on the lower Part of the Neck, towards the right Arm, denotes the Man to be a Slave to Love and Women, but it ſhews a Woman to be loved by great Perſons, and that ſhe will be full of Vain-glory and Inconſtancy.

A Mole on the lower Part of the Neck, towards the left Shoulder, ſhews the Man to be more inclined to Evil than Good; and it declares a Woman to be impudent, not regarding her Honour, or common Civility.

Having treated of the Moles appearing in and about the Face, and particularly where they are uſually moſt viſible and apparent, we ſhall now proceed to treat of the Moles in the following Figure, which appear in any Part of the Body, and give their various Significations.

A Mole on the left Arm, ſignifies that a Man is of a peeviſh, fretful Nature, brawling without Cauſe, and that he will either commit Murder, or be very near doing it; nor does it ſignify much better to the Woman, for it declares her to be a clamorous, ſcolding Woman, will be wounded by her Neighbours, and have the *French* Pox.

A Mole on the right Arm, foretels Riches and good Fortune from military Affairs: To a Woman it ſignifies a good, rich, and fortunate Husband, for of Strength and Complacency.

A Mole on the left Arm, between the Elbow and the Wriſt, denotes that the Man will have Baſtards, and be in Danger of the *French* Diſeaſe, and perhaps

will ſuffer miſerable Calamity: To a Woman it ſignifies that ſhe will be the Mother of an unlawful Offſpring, and will ſuffer much in her Honour.

A Mole in the right Arm between the Elbow and the Shoulder, predicts large and ample Fortunes.

A Mole in or under the right Arm-pit, denotes a ſhort Life to the Man, occaſioned by Cold or Surfeit taken by lying on the Ground, or by drinking when he is hot; to a Woman Danger in Child-birth, and threatens her with a ſhort Life and untimely Death, by unſeaſonable Phyſick. Such a Woman ſhould know her Phyſician.

A

A Mole in or under the left Arm-pit, ſhews a Man to die young, by unskilful Advice in Phyſick, Poyſon or Quarrels; to a Woman it threatens Death by Poyſon, or bearing a Baſtard Child.

A Mole on the Breaſt, on or near the Region of the Liver, on the right Side, declares to the Man long Life, large Poſſeſſions, good Fortune in Marriages, and Honour in all his Enterprizes; a Woman, who has ſuch a Mole, ſhall be wonderfully ſucceſsful in all her Undertakings and Concerns.

A Mole on the Back, if it inclines toward the right Side, ſereſhews the Man to have Riches, Honour, and Poſſeſſions, which Poſſeſſions will conſiſt chiefly in Lands, to a Woman Affluence of the Goods of Fortune.

A Mole on the right Side and upper Part of the Belly, denotes the Man to have Riches, Friendſhip, and good Fortune in Marriage; to a Woman good Fortune, but the Malice of her Enemies, and a ſhort Life.

A Mole on the right Breaſt ſhews the Man to be of good Wit and Induſtry, and that he will acquire a good Fortune through his own Ingenuity, to a Woman good Fortune, an ingenious Wit, long Life, but let her be very careful in her Actions and Converſation, otherwiſe ſhe may be moſt ſcandalouſly accuſed.

A Mole on the left Side of the Breaſt, and on the upper Part, threatens the Man with ill Fortune, and that he will be hated by his Superiors; and to a Woman it indicates Poverty and moſt miſerable Fortune.

A Mole on the Middle of the Breaſt, denotes the Man to be ſoft, dull and incapacitated, of a cruel and diſcourteous Mind, it ſhews the Woman to be weak, ſimple, and idle, or lazy ſlow Slut.

A Mole on the upper Part and left Side of the Back denotes long Impriſonment to a Man, to a Woman, that

that ſhe ſhall leave her own Country, ſuffer much Afflictions, ſhall have two Husbands, but none of the beſt.

A Mole on the Middle of the Belly, declares the Man to have a ſtrong Voice, to be a good Orator, but luxurious, and addicted to Gluttony. It ſhews the Woman given to Luſt, laſcivious Diſcourſes, and void of Credit.

A Mole near the Middle of the Breaſt, and towards the lower Part, ſignifies to a Man Danger, and Sickneſs of an incurable Nature; to a Woman, Weakneſs of the Reins, and an uncomfortable Life.

A Mole under the Breaſt, threatens a Man with many Miſeries and Calamities, but may find Succour in his Afflictions; to a Woman, it ſhews her Father will be killed, and Miſchief will befall her.

A Mole on the right Side under the right Breaſt, denotes the Man will advance himſelf to Riches and Honour, but not in his own Country: To a Woman it foretels good Wit, Riches, and that ſhe will be reſpected.

A Mole on the left Side of the Back, denotes Poverty and Miſery to the Man, and all through his own Means and Miſcarriage; to the Woman, that ſhe will be poor and needy, and not ſucceſsful in any Thing.

A Mole on the left Side of the Belly, predicts Troubles and incurable Diſeaſes to the Man; to a Woman, it ſignifies a bad State of Health, and let her beware of the foul Diſeaſe.

A Mole on the left Buttock, denotes much Sickneſs and Misfortune to a Man, and a ſhort Life; to a Woman it ſignifies Falls from high Places, will ſuffer much, and be in Danger of drowning.

A Mole on the right Side of the Belly, ſhews the Man will be ſlow in acquiring a good Fortune, but will be happy in Marriage and Children; to a Woman

man it ſignifies Fortune, and the Preferment of her Kindred.

A Mole on the Shin-bone, right or left, declares the Man to be raſh, unquiet, and quarrelſome, and to a Woman the ſame, and that her unruly Tongue will go near to bring her to an untimely End.

A Mole on the left Side of the lower Belly, below the Navel, threatens a Man with Calamity and Perſecution, which is lewd and luſtful Practices will bring upon him, partly with common Women, and partly from Women of Rank; to a Woman it denotes Sorrow and Want through Luſt and Luxury.

A Mole on the right or left Foot, ſhews the Man to be of a good Genius, fit for Learning, ſucceſsful and fortunate; and to a Woman it promiſes a fortunate, happy, and long Life.

A Mole upon the Foot to either Side, right or left, ſhews that the Man will have illegitimate Children; to a Woman the ſame, and alſo an Apoplexy, and perhaps ſhe may have a ſecond Fit.

A Mole on the left Foot, intimates raſh and evil Qualities in a Man, that he will be a Vagabone, and be guilty of Rapes and Murder; and it expoſes a Woman to Care, Labour, Miſery, and perhaps a violent Death.

A Mole on the right Side of the Groin, denotes to the Man Proſperity in the Goods of Fortune, and a good Marriage; to a Woman good Fortune, and a rich Husband, but take Care of ſomething to imbitter Fortune.

A Mole on the left Side of the Groin, denotes a Man to be moſt viciouſly inclined to, and defiled with Venery, and unnatural Luſt; to a Woman it foretels Luſt, Impudence, and Infamy.

A Mole on the left Side of the Gullet of the Throat, or Wind-pipe, threatens a Man with a dangerous

gerous Fall from an Horſe; to a Woman Danger by Waters, and Falls from on high.

A Mole on the right Side of the Hip, diſcovers a Man prone to Luſt, but fortunate in Women, it declares a Woman to be happy, and fortunate, but let her ſtudy to juſtify her Honeſty and Credit.

A Mole on the right Side of the Huckle-bone, promiſes unexpected Riches to a Man, though he be born poor; to a Woman Riches from her own Kindred, and proſperous Fortune from her own Husband.

A Mole on the left Side of the Huckle-bone, ſhews the Man to be ſullen and doggedly wicked, furiouſly paſſionate and cruel; it denotes the Woman to be an Adultereſs, a vile Creature, and ſhort-lived.

A Mole on the right Side the Haunch or Buttock, denotes fortunate Journies, Honour and Dignities to the Man; it ſhews the Woman to be fortunate, but ſhe will ſuffer Damages by Thieves and Servants.

A Mole on the left Side of the Loin, portends to the Man Evil in Marriage, Poverty, and an unjuſt Life; to a Woman it denotes bad Fortune in Marriage, and let her avoid Adultery, and from thence Infamy and Diſgrace.

A Mole on the right Loin, denotes that a Man will with little Trouble obtain Offices and Dignities, and recover unexpected Inheritance, but if the Mole be black, a Diminution of theſe is ſignified, and yet he may be a Perſon of ſharp Wit, and good Parts. It denote the Woman to be chaſte, vertuous, and very fortunate.

A Mole under the right Loin, ſhews that the Man will get Riches by his own Induſtry, but will appear very effeminate in all his Actions, and he will have good Fortune by ſome Nobleman or other great Perſon by whom he is employed, or by ſome of the Clergy, and yet he will ſuffer Shipwreck in his Fortune, if the Mole be black. To a Woman it ſhews

good

good Fortune, a jovial, buxom Dame, and an active Bed-fellow.

A Mole on the lower Part the left Side of the Loin, indicates the Man to be full of Senſuality, vigorous in luſtful Engagements, and unreaſonable beyond Meaſure; let him beware of Miſchief through the Temptations of Women, and if the Mole be black, he will ſuffer Puniſhment due to his licentious and laſcivious Way of Living. The Woman will be an Adultereſs, and probably be ſtabb'd or poiſon'd, if the Mole be black.

A Mole on the Calf of the left Leg, denotes the Man to be very much inclinable to Women, and that he will be the Father of ſpurious and unlawful Children, and in great Danger of the *foul Diſeaſe*; he will obtain and poſſeſs great Fortune, and ample Inheritance, but will not keep it without Trouble, if the Mole be black, it denotes Miſery and Calamity: To a Woman ſuch a Mole denotes Fruitfulneſs, but in a very unlawful Way, and if it be black, ſhe will loſe her Honour, and you may ſee Vanity and Obſcenity in her Face.

A Mole on the Calf of the right Leg ſhews the Man to be naturally ingenious, and to attain Learning by his own Induſtry, though his Friends ſhould be Beggars, he will love and ſtudy Arts and Sciences, and get a good Eſtate and great Credit by them; he will be endued with honeſt Principles, and love Peace and Religion, perhaps he may fall his paternal Eſtate, but then he will purchaſe much more, and if he ſuffers any Loſſes, his own Relations will be the Cauſe of it; if the Mole be black, he will be cozened of his Eſtate by his Kinsfolk: To a Woman it ſignifies that ſhe will get Wealth, be fortunate, and get a good and rich Husband, have many Children, and live happy; but if the Mole be black, ſhe will be ſcandalized in her Reputation and Character.

A Mole in the middle of the Body, a little above the Members, ſhews the Man to be of a proud, haſty, furious, and cholerick Spirit; if black, he will ſow Sedition among Friends and Neighbours: To a Woman this Mole denotes that ſhe will foment Strife and Debate, will hector her Husband, and be puffed up with Pride and Conceit. if it be black, ſhe will ruin and undo her ſelf by theſe Means.

A Mole toward the middle of the privy Member, and inclining to the right Side, generally denotes great Infirmities, tedious and long Diſtempers to the Man, hardly to be cured; and if it be black, the Diſtemper will be in the Genitals and Secrets. It ſhews that a Woman will be loved and careſſed by moſt People, but of a weak Conſtitution; and if it be black, the foul Diſeaſe will occaſion her Death.

A Mole on the Top of the privy Member, generally denotes ſhort Life to the Man; and if it be black, it ſhews his Days will be ſhortned by Poyſon, or bad Phyſick. To a Woman ſuch a Mole does ſeem to threaten Peril in Child-birth; if it be black, a ſhort Life, and untimely End by Poyſon.

A Mole on the left Side of the privy Member is of evil Signification, and denotes the Man to be a quarrelſome Perſon, and a Deſtroyer of his Fellow Creature; if it be black, he will murder ſome of his own Relations. It ſhews a Woman to be ſelf-willed, furious, proud, one who hates her Husband, and if the Mole be black, ſhe will inſolently commit Murder, except God's Grace prevents her.

A Mole on the left Side of the privy Member, between the Middle and the Extream, denotes the Man to be addicted to Luſt and Obſcenity, and to perform Vigour: To a Woman it does ſignify, that ſhe is a Wanton, an Adultreſs, of very cunning but looſe Behaviour.

A Mole on the left Side of the privy Member, near the Extremity of the End, predicts the Man to be ſubject to great Caſualties, Misfortunes, and Infelicities, which Misfortunes will ariſe from his being converſant with Women who are above the ordinary Rank, but if the Mole be black, then his Infelicities will proceed from Enemies. To a Woman, a Mole in ſuch a Place denotes great Gifts and Preſents from Friends and Relations; if it be black, ſhe will get little or nothing.

A Mole on the left Side of the Belly near the Navel, ſignifies that the Man will be ſubject to a Pain in his Stomach, and other Infirmities; if it be black, 'tis an Indication of ſhort Life, occaſioned by Sorrow, Grief, and Melancholy; it threatens him alſo with long Journies, which he ought to avoid, and a bad Wife. To a Woman it denotes Danger in Childbirth, let her get a good Midwife.

A Mole near the Navel on the right Side of the Belly, predicts a Man to travel into ſtrange Countries, where he will get more Wealth than if he had tarry'd at home; if it be black, he will be reduced almoſt to Beggary. To a Woman it denotes a rich Husband; but if the Mole be black, her Fortune will be mutable, no way certain.

A Mole on the right Side near the Navel, on the upper Part, denotes the Man to become rich and fortunate through the means of Women; if it be black, his good Fortune will be very much leſſened. To a Woman it portends great Fortune by the Gifts, Favour, and Intereſt of Friends, that ſhe will be happy in Marriage, and have a wealthy Husband: if it be black, her good Fortune will be leſſened, but ſhe will overcome it.

A Mole between the Navel and the privy Member, has the ſame Signification with a Mole on the Gullet of the Throat, and denotes Hanging or Strangling to a Man, if it appears black, he'll ſuffer

Death

Death by the Hand of the common Executioner. To a Woman it denotes Pains and Sorrow in Child-bearing, which will occasion her Death.

A Man or Woman having a Mole on the hinder Part of the Neck, inclining to the right Side, denotes a reasonable happy Life, but threatens Danger by Water, or an untimely Death by Drowning.

A Mole on the lower Part of the Neck, near the Shoulder on the right Side, shews that the Man will

be a Slave to Love and Luſt; to a Woman it denotes that ſhe will be loved by her Superiors, by Nobles, and other great Perſons, but ſhe will be extreamly vain glorious.

A Mole on the left Side of the lower Part of the Neck near the left Shoulder, is a very bad Omen to a Man, denoting Pains, Tortures, and publick Puniſhments; to a Woman it does predict much the ſame, however with this unhappy Addition, viz. that ſhe will not greatly regard her Honour in her Actions.

A Mole on the right Side of the privy Parts in the Middle, is a Sign of good Fortune in a Man, and that he will prove very fortunate and rich, by marrying into his own Kindred; but if it be black, he will have much Care and Trouble to keep and preſerve what ſmall Fortune his Wife ſhall bring him. To a Woman it denotes a quick Apprehenſion, a piercing Underſtanding, a good Wit, and that ſhe will be true and faithful to her Husband: But if it be black, let her take Care her Friends do not cheat her of her Eſtate.

A Mole in the private Parts, if it be black, denotes the Man to be guilty of many criminal Actions, by reaſon of his ungovernable Luſt, to be a Man-ſlayer, and to die of the *French* Pox. To a Woman it plainly ſhews ſhe is petulant and ſaucy, and if it be black, ſhe will be impudent and full of Leachery.

A Mole near the privy Members inclining to the left Side, ſhews that the Man will be afflicted with Paſſion, Sorrow and Vexation; and if it be black, it threatens a violent Death. This Mole forels an evil Death to a Woman, and the Life ſhe ſhall lead will be full of Perils and Dangers, if it appears to be black, ſhe will part with her Honour and Honeſty, and ſuffer much from her own Relations.

A Mole upon, or near the left Side of the Stones, prognoſticates that the *Man* will ſuffer great Damage and

and Detriment from Women; if it be black, he will meet with Misfortunes from his own Kindred. If such a Mole appear upon the Lips of a Woman's private Parts, or one the left Side thereof, it manifests her to be saucy and petulant, and if it be black, she will be accused, and found guilty of her evil Actions.

A Mole between the privy Member and the Stones towards the left Side, demonstrates the Man to be addicted to Lust and Luxury, that he is ill conditioned and incorrigible, if it be black, he will be persecuted by his Enemies. A Woman having such a Mole on the left Side, and about the left Lip of her privy Part, denotes her to be a roving, wandring, and unstable Condition; if black, she will prove a common Strumpet.

A Mole on the very Fore-part of the privy Member, indicates the Man to be violently addicted to Women, and to be grievously afflicted with the Gout, occasioned by Womens Company, and consequently short Life, if it be black, he will scarce escape an untimely End, through Diseases contracted with Women. Such a Mole to a Woman is a sure Sign of her implacable Hatred to her Husband, and that she will be of a wicked and contentious Nature; if the Mole be black, she will contrive to murder her Husband, or to do him great Mischief, and probably in the Attempt she may receive Mischief from him.

A Mole on the privy Member before, some Distance from the End, shews a Man to be rent and torn to pieces (as it were) with many and great Perils, Dangers, and Controversies, if black, he will have an uneasy, fretting Disease in the privy Members, and perhaps will offer Violence to them. In a Woman it denotes her lower Parts will continually suffer Pain, Grief, Infirmities, and Affliction.

A Mole in the Middle of the Part of the privy Member, denotes the Man to be involved in Sorrow, Misery

Miſery, and is to ſuffer great Reproach, it threatens him with Imprisonment and Pain; and to die by the Hands of Juſtice, if the Mole be black. To a Woman it has the like Signification; and that ſhe ſhall fly away, and endeavour to eſcape Perſecution, by reaſon of the Death of ſome effeminate Perſon.

A Mole on the right Side of the Reins of the Back, ſhews that the Man will be opulent through the Favour and Friendſhip of great Men, Offices and Command will

will be heaped upon him, and he ſhall be much e
ſteemed and honoured; but if it be black, let hi
take Care of Pride and Vain-glory, leſt thereby h
draws upon himſelf the Diſpleaſure and Indignatio
of great Men. A Woman, who has ſuch a Mole, ſha
be fortunate and honourable in all her Undertaking
This is a good Sign whereby a Man may chuſe a Wife

A Mole on the Ribs, on the right Side, denotes lo
Life to the Man, that Riches will flow upon hi
and that he will be ingenious, careful, and induſtrious
but if it proves black, the Succeſs of his Actions wil
be cut ſhort. To a Woman it denotes Riches an
long Life, and ſhews that ſhe is chaſte, virtuous, an
modeſt, but if the Moles proves to be black, ſhe
will be ſtubborn and wilful, hinder her own Fortune
and bring an Odium on her Virtue.

A Mole on the left Side on the Ribs, declares a
Man to be very furious and cruel; and if it be black
he will either be the Death, or the Cauſe of the
Death of ſome Man. It denotes Vanity and Pride
in a Woman, and if it be black, ſhe will (accordin
to Nature) be the Cauſe of another Death, to the
Hazard of her own Life.

A Mole on the left Side of the Stomach, denotes a
Man to be a Spendthrift, and given to Luſt and
Luxury, perhaps ſevere and ſcurrilous in his Manners.
To a Woman it ſhews that ſhe will be impudent
lewd, unchaſte in her Words and Actions, and will
have no Regard for her Credit or Honour.

A Mole on the left Shoulder foretels Sorrow, Tri
bulation, and Affliction to a Man, and if it be black
Women will be the Occaſion of all his Troubles and
Sufferings. It denotes Levity and Wantonneſs in a
Woman, and if it proves to be black, ſhe will be both
a Whore and an Adultreſs in her younger Days,
Bawd or Procureſs in her advanced Age, and will
drink deep of the Cup of Affliction,

A Mole on the left Side the Shoulder near the Arm, declares the Man to be litigious, quarrelſome, full of Hatred and Enmity; if black, his Quarrels will ariſe on Account of his Hypocriſy and Diſſimulation. It denotes many Husbands to a Woman, or that ſhe will have the carnal Knowledge of many Men; and if the Mole be black, ſhe will prove an Adultreſs, and have a ſcurrilous and evil Tongue beſide.

A Mole in the midſt of the Stomach, ſhews that the Man will ſuffer much ill Fortune through Luſt, Luxury, and by the means of Women, and his Misfortune will ſtill be the greater, if the Mole be black. To a Woman it declares Vanity, Luſt, and Luxury, which will occaſion many Evils to her.

A Mole under the left Shoulder, threatens the Man with Impriſonment and Perſecution from his Superiours; and if black, let him beware of the Wrath and Indignation of great Men. To a Woman it threatens Anguiſh and Sorrow from her bad Conduct, if it be black, ſhe will feel extream Miſery.

A Mole on the lower Part of the Shoulder-blade, and on the right Side, denotes to a Man, a firm, ſettled, and long Life, together with the Bleſſings of Fortune; but if the Mole be black, it makes a great Alteration in his good Fortune. To a Woman it ſignifies a happy Marriage; and if it be black, ſhe will bury her firſt Husband.

A Mole on the right Shoulder predicts a Man happy, fortunate, and ſucceſsful in all his Affairs and Enterprizes, but if it appears black, he will be given to Strife, Quarrels, and will receive Wounds. This Mole in a Woman denotes her to keep and preſerve, as well as to encreaſe her Husband's Eſtate, and that ſhe will be rich through her own Ingenuity and Diligence, but if the Mole appears to be black, ſhe will unhappily ſuffer much Prejudice, by inſiſting too much on the Punctilio's of Honour.

A Mole on the left Side of the Stones ſhews the Man to be involved in very great Calamities, he will have domeſtick Foes, his own Friends and Relations will become his Enemies, and if it be black, let him take ſpecial Care of the Wrath, Anger, and Indignation of Strangers, leſt he receives from them in their Fury a Wound in the right Thigh or Hip. To a Woman it fortels great Sorrow and Care, but if it appears black, let her ſtrive and uſe her beſt and ſtrongeſt Endeavours to live honeſt and chaſte, otherwiſe it ſignifies to her the Effuſion of Blood.

A Mole on the left Side of the Secrets, threatens the Man with very dangerous Wounds on the left Side, on the Account of Women, if black, he will ſuffer by reaſon of his own Wife. To a Woman, ſuch a Mole denotes that Sorrow and Hatred will be the Reward of all her Labours, if it be black let her beware of the Peſtilence, or ſome poiſonous Diſtemper.

A Mole on the right Side of the Stones, promiſes a Man Lands and Inheritance by Marriage, but if it be black, he will meet with much Oppoſition. To a Woman, a Mole in the like Place ſhews that ſhe will be happy in the Wealth and Goods of her Husband, if black, ſhe will ſuffer much Loſs by falſe Friends and diſſembling Enemies.

A Mole on the right Side of the lower Part of the ſecret Member, denotes the Man to encreaſe mightily in Wealth, and the Fortune he ſhall acquire will be through his own Induſtry, but if the Mole proves to be black, it is a Signification of more Vit than Riches. It ſhews to a Woman that ſhe wila bound in Wealth, and the Goods of Fortune, buif it proves to be black, ſhe will be ſubject to Scanda

A Mole inclining to the lower Part of the le Thigh, will bring Trouble and Vexation to a Man and he will prove raſh, haſty, and eaſily provoked to Anger; if it be black, he will hardly eſcape a violent Death.

A Mole on the righ Thigh, near the Huckle-bone, denotes the Perſon to poſſeſs much Goods, by the means of old Country-people or Farmers, and that he will have good Succeſs in Country Affairs, but if it proves black, he will ſpend more than he will get. Such a Mole promiſes a Woman abundance of Wealth, with which ſhe will do good; but if it be black, ſhe will be extreamly covetous, and gready of Riches, but will do little or no good with them.

A Mole on the very Gullet of the Throat, denotes a cruel and untimely Death.

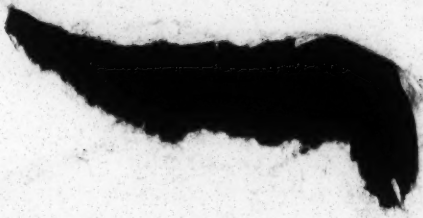
A Mole under the Gullet of the Throat, ſignifies Danger, and Self-murder.

Two Moles anſwering equally each other on both Sides the Gullet of the Throat in the Neck, denote Variety of bad Fortune, and threatens an untimely Death.

A Mole under the right Thigh, ſhews a lofty and aſpiring Genius, which will make the Man happily rich, but if it proves to be be black, it is an Indication of Contention, Strife, and Debates with his Wife. To a Woman it promiſes good Fortune by Husbands, but if it be black, her State and Condition will be given to change; for if ſhe be poor in Youth, ſhe will be rich in old Age; and if rich in Youth, then ſhe will be poor in old Age.

A Mole on the upper Part and left Side of the Buttock, ſhews the Man to be crafty, but ſubject to many Infirmities; to the Woman it is much the ſame, and probably ſhe will prove impious, obſcene, and treacherous.

A Mole on the right Side of the Gullet denotes good Wit in a man, it promiſes Fortune and Inheritance to him, but he will be ſubject to Pain, and the cuſtomary Diſeaſes of the Place he lives in, and may have Swellings which may end his Days; to a Woman, it ſhews Pains in the Womb, and Miſcarriage by a Fall.

A Mole on the Knee, right or left, but the right beſt, denotes a Man to undertake long and various Journies, that he will marry to pleaſe his own Fancy, will be careful, and reſpect his own Credit in all Things; to a Woman it declares Good in general; but if it be black, it ſhews that ſhe does not love Chaſtity.

FINIS.